الولاء والبراء في سورة الممتَحَنة

Alliance and Disavowal

A Thematic Analysis of
The Sixtieth Chapter of the Qur’ān

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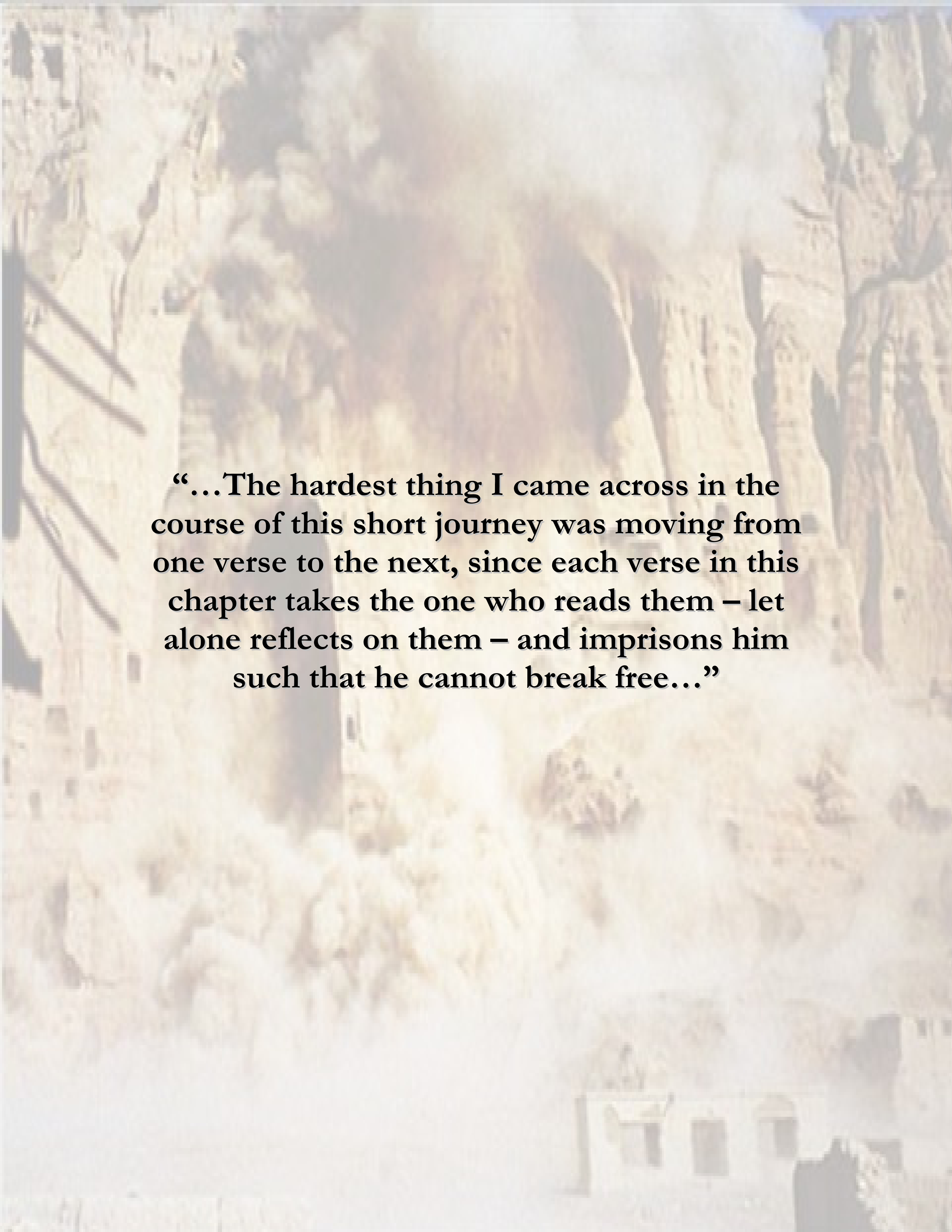

“…The hardest thing I came across in the course of this short journey was moving from one verse to the next, since each verse in this chapter takes the one who reads them – let alone reflects on them – and imprisons him such that he cannot break free…”

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بسْمِ اللهِ الرَّحْمنِ الرَّحِيم

Praise be to Allāh, the Lord of the worlds, Who sent the Messengers and revealed the Books to take the people out of the darkness and into the light, and to Guide them to the Path of the Mighty and Praiseworthy. And may prayers and peace be upon the one who was sent as a mercy to the worlds – Allāh used him as a criterion between the truth and falsehood, such that he divided the people with his call into two groups: a group in Paradise, and a group in the blazing Fire – and upon his Household and noble and pure Companions, who allied themselves with Allāh, His Messenger, and the believers, and disassociated themselves from disbelief, the disbelievers, and hypocrites. Allāh established the Religion through them, and made them rightly guided leaders for all who seek to traverse the path of the clear truth.

As for what follows:

The issue of alliance and disavowal (*walā'* and *barā'*) is probably the most important one of our times when it comes to faith, considering all of its branches, rulings, and implications. And since the Qur'ān and authentic *Sunnah* are our helpers and sources of guidance, it is incumbent upon us to return to them in order to understand such a great concept. I reflected over this great chapter, and I found that it contained the meaning, methodology, and style that fulfill the need of every Muslim today in fully understanding this mighty principle of faith. So, depending on Allāh, and I decided to reflect over and analyze some of its verses to try and extract the major and minor details regarding the issue of *walā'* and *barā'* therein, especially since it is from the Qur'ān that was revealed in Madīnah, which is mainly concerned with application of the concepts of the Qur'ān revealed in Makkah.

The hardest thing I came across in the course of this short journey was moving from one verse to the next, since each verse in this chapter takes the one who reads them – let alone reflects on them – and imprisons him such that he cannot break free. This begins with the divine call at its start, on to the story of the father of the Prophets (may peace be upon him and our Prophet), stopping at its amazing, miraculous, and nurturing methodology of clarifying the most important aspects of social and global interaction, and then returning to the task of structuring the Islāmic society in a unique style that has never been witnessed in history.

All of this revolves around a methodology that is appropriate for every Muslim in every time and place, such that if you want to apply the injunctions of this chapter today, you would not hesitate in applying it exactly as it was revealed – letter by letter, section by section – to our current reality to fix its problems and remove its illness, and this chapter would not fall short in achieving the exact goal it sought to achieve back then.

And I divided this research into three sections, the first of which is an introduction to acquaint the reader with this chapter and its historical context, the reasons behind its revelation, and the unique qualities it has – all so that the reader would have this in mind while reflecting on the issue of *walā'* and *barā'* that this chapter came to clarify, and which I laid out in the second section. In the third section, I delved into the various manifestations of the style and methodology of this chapter, ending with the conclusion.

I ask Allāh that I am correct in what I have presented, and that He leads me and everyone who reads this to actions that are correct and in compliance with the truth, as He is indeed Able to do this.

- 1 -

An Introduction to *'al-Mumtahanah'*

The correct understanding of the various parts of this chapter necessitate that we first delve into its historical context, including the occasion of its revelation. This is what we will cover in the first section, if Allāh Wills.

- A General Understanding of the Chapter -

'al-Mumtahanah' is from the chapters revealed entirely in Madīnah, according to the opinion of all.[1] It is from the medium-sized chapters – which include the chapters from *'Qāf'* to the end of the *Mushaf*[2] – and it is composed of thirteen verses. The title of the chapter is *'al-Mumtahanah'* (The Woman Who Is Examined), and this is what is most commonly accepted, while some also pronounce it as *'al-Mumtahinah'* (The Examiner). So, the first pronunciation would make the title a reference to the woman regarding whom the chapter was revealed – as we will soon show – and the second would make it a reference to the nature of the chapter itself[3] in that it is meant to test the people,[4] as *al-Imām* al-Qurtubī (may Allāh have Mercy on him) said. This is just like the case with the chapter *'Barā'ah'* also being known as *'al-Fādihah'* (The Exposer). In any case, *al-Hāfidh* Ibn Hajar al-'Asqalānī clarified that the stronger pronunciation is the first.[5]

And this Madīnan chapter is just like the other Madīnan chapters in that it serves to organize and structure the Muslim society and state by laying down foundations that establish and clarify the roles of the individuals who comprise it, and it laid down the rules of warfare, governance, socialization, etc.[6] In reality, the one who reflects over the meanings of this chapter will find that it covers a number of significant issues that deal with the both the internal and external security of the Islāmic state. As for its internal security, this is seen in its sorting out of the characteristics of the believers and clarifying the conditions upon which they gave their allegiance to Allāh and His Messenger (peace be upon him) from one angle, as well as the limits of the relationship with non-Muslims and the guidelines of dealing with them from another angle. As for its external security, this is seen in the laying down of guidelines for dealing with others outside of the Islāmic state and the establishment of policies meant to preserve the secrets and security of the state, such that the proper balance is achieved of interacting with others and taking the necessary precautions to protect the nation. The one who reflects while reading this chapter will find that the common theme connecting each of its individual parts revolves around the concept of *walā'* and *barā'*, and the chapter adopts a very special style in clarifying these principles. It concentrates on constructing the building of these civil laws upon the foundations of the pure, unadulterated belief whose roots were being planted for the thirteen years in which the Prophet (peace be upon him) called to pure monotheism and cleaning of the heart, making them ready to enter into the realm of *lā ilāha illā* Allāh. So, this made the building much easier to construct, and you see that the internal and external interests of countries of today depend on laws and policies similar to these that relate to security, relations with individuals and other nations, etc. However, you do not find any nation in the world using the basis of belief and spirituality to ensure the success of these laws and principles as in the Islāmic system, and this is what the one who reflects over the chapter of *'al-Mumtahanah'* will realize, since this strong, secure building was erected on none other than the foundations of the unique belief in *walā'* and *barā'* in Islām, as we will clarify if Allāh Wills.

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[1] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/46)

[2] *'Tafsīr al-Qur'ān al-'Adhīm'* (1/89)

[3] *'Fath al-Bārī'* (9/623)

[4] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/46)

[5] *'Fath al-Bārī'* (9/623)

[6] az-Zarqānī's *'Manāhil al-'Urfān'* (1/191)

This great chapter is from the chapters whose verses were revealed in relation to specific circumstances, and this fact is important when deriving the guidelines that it established and making them into guidelines and laws that are applied, and not simply theoretic ideas that are written on paper and have no place in the heart and no manifestation on the limbs. Because of this, we will take some time to look into the reasons behind the revelation of this chapter in order to better understand and reflect over the meanings of *walā'* and *barā'* contained therein. However, before all of this, we must briefly familiarize ourselves with the historical context in which this chapter was revealed.

- The Historical Context of the Chapter -

The great victory that Allāh granted to the Messenger (peace be upon him) and the Muslims in the form of the Treaty of Hudaybiyah in the sixth year after the *Hijrah*, such that Allāh Said:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

{***"Verily, We have given you a manifest victory."***}[7]

…and the implications of this treaty was the initiation of a state of war between the Prophet (peace be upon him) and the polytheists of Quraysh for ten years, such that anyone could join either of the two sides, and an attack on any member of the coalition was an attack on the entire coalition he was a part of. Likewise, from the conditions of this treaty was that the Prophet (peace be upon him) would return any Muslim who escaped to him from Quraysh without the permission of his master - and not vice versa - and we will soon see the approval of this treaty from above the seven heavens when we delve into the reasons behind the revelation of the tenth verse of the chapter. And the Muslims returned that year without visiting the Sacred House - the sole reason they went out in the first place - some of the Muslims became brokenhearted at this, and they began to perceive the treaty to be a defeat for the truth and a victory for falsehood. 'Umar (may Allāh be Pleased with him) was one who openly expressed his frustration at with treaty, until Allāh cooled the hearts of the believers with the chapter *'al-Fath,'* and sent the Messenger of Allāh (peace be upon him) to 'Umar to recite it to him. So, 'Umar said: "O Messenger of Allāh, is it really a victory?" He (peace be upon him) said: **"Yes,"** and 'Umar was satisfied and went back.[8]

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[7] *al-Fath*; 1

And the days went by, and the fruits of this great victory started becoming evident – the same great victory from which the simple-minded of the Muslims were blinded at first. I will not spend too much time on this subject, as it is not our focus. Rather, I will shift to the eighth year after the *Hijrah*, where there was a tribe by the name of Khuzā'ah that had entered into a pact with the Messenger of Allāh (peace be upon him), and Banū Bakr had entered into a pact with Quraysh. So, Quraysh violated their pact when they armed Banū Bakr to fight Khuzā'ah, and Banū Khuzā'ah sought the aide of the Prophet (peace be upon him) when they sent a delegation to him to tell him of what had occurred of Quraysh helping Banī Bakr against them. Quraysh tried to push the affair under the carpet, but the Messenger of Allāh (peace be upon him) did not answer them immediately. It was as if he was saying: 'Our response will be seen, not heard.'[9]

And the Prophet (peace be upon him) began to prepare himself to confront Quraysh and conquer Makkah (may Allāh keep it noble), and he (peace be upon him) was keen on concealing his plans and blinding others to the direction in which he intended to move. He was so keen in this that he (peace be upon him) sent a battalion to the heart of Idam on the first of Ramadān so that news of this would spread, and those who heard it would assume that this was the direction in which the Prophet (peace be upon him) was heading. These were all precautions that were taken to conceal his plans, and this was from his (peace be upon him) military genius.[10] Afterwards, Makkah was conquered as Allāh handed it to His Prophet (peace be upon him) in the space of an hour in the day, and it was conquered without a single drop of blood being spilled, and the Promise of Allāh was true and fulfilled.

- The Reasons of Revelation Associated With the Chapter -

The chapter of *'al-Mumtahanah'* is from the chapters that followed the movement of the Islāmic society in its most crucial moments through its conflict with the symbols of disbelief at the time. Since history repeats itself, we are today so much in need of reflecting over this chapter that it is as if it were just revealed today, and this is due to the extent to which it relates to our current situation. The one who reads with depth and insight will come to see that the circumstances behind the revelation that we will present here do not differ much from the nature of the conflict that the Muslims are involved in today except when it comes to specifics, such as the names of individuals like the Messenger of Allāh (peace be upon him), or specific events that naturally cannot be repeated even though they might be repeated in essence. An example of this is the first migration from Makkah to Madīnah, as it is authentically reported that the Prophet (peace be upon him) said: **"There is no *hijrah***

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[8] *'ar-Rahīq al-Makhtūm'* (p. 330-334)

[9] *'ar-Rahīq al-Makhtūm'* (p. 381-383)

[10] *'ar-Rahīq al-Makhtūm'* (p. 384-385)

after the conquering (of Makkah). Rather, there is *Jihād* and the intention for it. So, if you are called forth, march forth.”[11] So, this specific *hijrah* has already occurred. However, there remains the metaphoric migration from disbelief to Islām and from disobedience to obedience, as well as the physical migration from *Dār al-Kufr* to *Dār al-Islām*, as well as that of going out to give victory to the Muslims as indicated in the Prophet’s injunction to al-Majāshi’ bin Mas’ūd as-Sulamī (may Allāh be Pleased with him). He said: “I came to the Prophet (peace be upon him) to give him *bay’ah* to make *hijrah*. So, he said: **“Indeed, *hijrah* has already occurred for its people. Rather, give me the oath for Islām, *Jihād*, and goodness.”**[12]

In any case, the point is that we should not limit our reflections to the specific personalities and circumstances connected to the revelation of these verses. Rather, we should expand this to the characteristics of those people and circumstances regarding whom they were revealed so that it becomes easier for us to see the wisdom in Allāh’s legislation through revelation,[13] as every verse that Allāh revealed and clarified a portion of the *Sharī’ah* with revolves around fulfilling the interests of His slaves and repelling what will harm them. And it is not possible for us to understand this correctly and completely unless we ponder over the individual events that the revealed verses are dealing with, as well as the mighty legislations in Islām. In the following sections, I have limited myself to what is authentic in regards to the reasons and circumstances behind the revelation of the verses of this great chapter. So, pay attention.

i) The First Verse:

We previously mentioned that Quraysh had nullified their pact with the Prophet (peace be upon him) by joining forces against his allies in Khuzā’ah. The Prophet (peace be upon him) initiated his plans to conquer Makkah, and he was able to blind others from realizing these plans, and in the *‘Sahīh,’* ‘Alī (may Allāh be Pleased with him) said: “The Messenger of Allāh (peace be upon him) sent me, az-Zubayr, and al-Miqdād, and said: **“Proceed to the gardens of Khākh where there is a lady carrying a letter. Take it from her.”** So, we proceeded on our way with our horses galloping till we reached the garden, and we found the lady there, and said to her: “Take out the letter.” She said: “I have no letter.” We said: “Take out the letter, or else we will take off your clothes.” So, she took it out of her braid, and we brought the letter to the Messenger of Allāh (peace be upon him). The letter was addressed from Hātib bin Abī Balta’ah to some pagans of Makkah telling them about what the Messenger of Allāh (peace be upon him) intended to do. The Messenger of Allāh (peace be upon him) said: **“O Hātib! What is this?”** Hātib replied: “O Messenger of Allāh (peace be upon him), do not make a hasty decision about me. I am not from Quraysh. Rather, I was an ally to them from outside and had no blood relation with them, and all the emigrants who were with you have their kinsmen who can protect their families and properties. So, I wanted to do them a favor so that they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or apostasy, nor did I do it to choose disbelief after

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[11] *‘Sahīh Muslim’* (1864)

[12] *‘Sahīh Muslim’* (1863)

[13] *‘Manāhil al-‘Urfān’* (1/107)

Islām." The Prophet (peace be upon him) said to his companions: **"As regards to him, he has told you the truth."** 'Umar (may Allāh be Pleased with him) said: "O Messenger of Allāh (peace be upon him)! Allow me to chop off the head of this hypocrite!" The Prophet (peace be upon him) said: **"He witnessed Badr, and how do you know? Perhaps Allāh looked at those who witnessed Badr and said: *'O people of Badr, do what you like, for I have Forgiven you.'*"**" So, Allāh revealed this chapter:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءكُم مِّنَ
الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاء
مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء
السَّبِيلِ

{***"O you who believe! Do not take not My enemies and your enemies as friends, showing affection towards them while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allāh, your Lord, if you have come forth to strive in My Path and to seek My good Pleasure. You show friendship to them in secret while I am Aware of what you conceal and what you reveal. And whosoever of you does that, he has indeed gone astray from the Straight Path."***}[14]

And this *hadīth* and verse are from the greatest of principles that confirm the belief of *walā'* and *barā'* as we will show soon, if Allāh Wills. And I will delay the commentary on this *hadīth* until its proper time to when I comment on the accompanying verse.

ii) The Eighth Verse:

And it is His Saying:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ

{***"Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion…"***}[15]

And *al-Imām* al-Bukhārī included in his *'Sahīh'* the *hadīth* of Asmā' bint Abī Bakr (may Allāh be Pleased with her), in which she said: "My mother came to visit me during the treaty with the Prophet (peace be upon him). So, I asked the Prophet (peace be upon him) if I should be kind to her. He said: **"Yes."**" Ibn 'Uyaynah, who comes before al-Bukhārī's teacher in the chain of this *hadīth*, said: "So, Allāh revealed {***"Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion…"***}[16] [17]

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[14] *'Sahīh al-Bukhārī'* (4274)

[15] *al-Mumtahanah;* 8

[16] *al-Mumtahanah*; 8

I say that this statement regarding the reason for the revelation of this verse is attributed neither to the Prophet (peace be upon him) or a Companion. However, another fact supports the possibility of this being the case, and it is that Asmā' (may Allāh be Pleased with her) mentioned this story during the time of the treaty between the Prophet (peace be upon him) and Quraysh - and this is what is meant by "…during the treaty with the Prophet (peace be upon him)…" that is mentioned in the *hadīth* – as is clear in the version of Muslim, where she said: "My mother came to me as a polytheist during the treaty we had with Quraysh. So, I asked the Messenger of Allāh (peace be upon him), saying: "O Messenger of Allāh, my mother has come to see me. Should I be kind to her?" He (peace be upon him) said: **"Yes, be kind to her.""**[18] So, even if this narration does not directly mention this incident as being the reason for the revelation of the verse, it still makes clear that the incident took place in the midst of the events that brought about the revelation of the chapter. Likewise, this narration also makes clear that the mother of Asmā' was a polytheist at the time, and the reality is that *al-Imām* al-Qurtubī mentioned in his explanation of this verse on the authority of 'Āmir bin 'Abdullāh bin az-Zubayr, who mentioned it from his father, that Abū Bakr as-Siddīq divorced his wife Qutaylah during the times of *jāhiliyyah*, and she was the mother of Asmā' bint Abī Bakr. So, she traveled to them during the time in which there was a treaty between the Messenger of Allāh (peace be upon him) and the disbelievers of Quraysh. She presented her with some earrings and other things as a gift, and Asmā' did not want to accept anything from her until she had mentioned this to the Messenger of Allāh (peace be upon him). So, Allāh revealed {***"Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion…"***}[19]

So, the strongest opinion – and Allāh Knows best – is that this was the actual reason for the revelation of this verse, and this is quite an important matter as we will show if Allāh Wills.

iii) The Tenth Verse:

And it is His Saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ

{***"O you who believe! When believing women come to you as emigrants, examine them…"***}[20]

We already mentioned that the conditions of the Hudaybiyah treaty included that whoever came to the Prophet (peace be upon him) from Quraysh without the permission of his guardian would have to be returned to Quraysh by the Prophet (peace be upon him), and this was general to both men and women. 'Urwah bin az-Zubayr narrated that he heard

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[17] *'Sahīh al-Bukhārī'* (5978)

[18] *'Sahīh Muslim'* (1004)

[19] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/54), and al-Qurtubī ascribed this to al-Māwurdī and Abī Dāwūd at-Tayālasī in his *'Musnad'*

[20] *al-Mumtahanah*; 10

Marwān and al-Musawwir bin Makhramah (may Allāh be Pleased with him) telling about the Companions of the Messenger of Allāh (peace be upon him), saying: "When Suhayl bin 'Amr wrote the contract on the day of Hudaybiyah, one of the conditions he stipulated on the Prophet (peace be upon him) was that nobody who came from them – even if they were upon Islām – would remain except that he would be sent back, and the Prophet (peace be upon him) would not interfere. So, the believers hated that and resisted it, and Suhayl insisted. The Prophet (peace be upon him) agreed to these conditions, and he then returned Abū Jandal to his father, Suhayl bin 'Amr. Anyone who came to the Prophet (peace be upon him) during this time was immediately returned, even if he was a Muslim. The believing women would arrive as migrants, and Umm Kulthūm bint 'Uqbah bin Abī Mu'īt was from those who went out to the Messenger of Allāh (peace be upon him) at that time while she was a freed slave. So, her family came to ask the Prophet (peace be upon him) to return her to them, and he refused to return her when Allāh revealed:

إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ
إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ

{***"O you who believe! When believing women come to you as emigrants, examine them. Allāh knows best as to their faith. So, if you ascertain that they are true believers, do not send them back to the disbelievers, as they are not lawful for the disbelievers, nor are the disbelievers lawful for them."***}[21] [22]

And in another longer narration from the *hadīth* of 'Urwah, it also says: "Then, the believing women came, and Allāh revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنفَقُوا وَلَا جُنَاحَ
عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ

{"***O you who believe! When believing women come to you as emigrants, examine them. Allāh knows best as to their faith. So, if you ascertain that they are true believers, do not send them back to the disbelievers, as they are not lawful for the disbelievers, nor are the disbelievers lawful for them. But, give the disbelievers that which they have spent to them, and there will be no sin on you to marry them if you have paid their dowry to them. Likewise, do not hold the disbelieving women as wives…"***}

So, 'Umar divorced two women that day who were married to him from his days as a polytheist."[23]

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[21] *al-Mumtahanah*; 10

[22] *'Sahīh al-Bukhārī'* (2711)

[23] *'Sahīh al-Bukhārī'* (2731)

Reflect on the way this verse is worded, in that it demanded immediate implementation. This is how the Words of Allāh would affect the souls of the Companions of the Messenger of Allāh (peace be upon him: they would be commanded, and they would carry out these commands without hesitation or delay. So, may Allāh be Pleased with them all.

'Urwah also said: "'Ā'ishah (may Allāh be Pleased with her) informed me that the Messenger of Allāh (peace be upon him) would test the women with this verse. He would say to those of them who abided by this condition: **"I have accepted your oath of allegiance,"** verbally. By Allāh, his hand never touched the hand of a woman to accept her *bay'ah*. He would only do so verbally."[24]

al-Qurtubī (may Allāh have Mercy on him) mentioned three opinions of the scholars regarding what the Messenger of Allāh (peace be upon him) would test them with, and they are summarized as follows:

1. He would make her swear that she did not leave her home out of hatred for her husband, a desire to move to another land, to seek the *dunyā*, or out of love for a Muslim man. If she swore to this, her *bay'ah* would be accepted. This is narrated from Ibn 'Abbās (may Allāh be Pleased with him).

2. He would test them by the testimony that none deserves to be worshipped except Allāh and that Muhammad is the Messenger of Allāh. This is also narrated from Ibn 'Abbās (may Allāh be Pleased with him).

3. He would test them with the verse that comes after the verses regarding the testing, and they are the verses regarding the *bay'ah*. This was made clear by 'Ā'ishah (may Allāh be Pleased with her) in the aforementioned *hadīth*.[25]

And there is no contradiction between these three opinions, even though the third is strongest in terms of its text and chain of narration, and since the whole point of testing these women was to ascertain their intentions. Their *hijrah* had to have been sincerely for Allāh, and this *hijrah* had to also have included disassociation from *kufr* and an alliance to the people of faith – a sincere, complete alliance that had no blemish from the *dunyā* or desire of the soul.

iv) The Eleventh Verse:

We previously mentioned that 'Umar (may Allāh be Pleased with him) divorced two of his wives whom he married as a polytheist as soon as Allāh revealed {***"Likewise, do not hold the disbelieving women as wives…"***}[26]

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[24] *'Sahīh al-Bukhārī'* (2713)

[25] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/56-57)

[26] *al-Mumtahanah*; 10

'Urwah said: "I was told by 'Ā'ishah that the Messenger of Allāh (peace be upon him) would test them, and it has reached us that when Allāh ordered that they should return to the polytheists whatever was spent on their wives who had migrated to the Muslims, and that they should not stay with their wives who remained as disbelievers, 'Umar divorced two of his wives: Qarībah bint Abī Umayyah and the daughter of Jarūl al-Khuzā'ī. So, Mu'āwiyah bin Abī Sufyān married Qarībah, and Abū Jahm married the other. When the disbelievers refused to return to the Muslims the money they had spent upon their former wives, Allāh revealed:

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ

{***"And if any of your wives have gone from you to the disbelievers, and you have an accession…"***}[27]

And the accession is what the Muslims had to pay to those disbelievers whose wives have migrated. So, He ordered that those Muslims whose wives had left to be compensated for the dowry they had paid."[28] In other words, when the disbelievers rejected the right of the Muslims to collect the amount of the dowries they had originally paid to the women who had left them to go back to the disbelievers, Allāh commanded the Muslims to compensate those whose wealth had been wasted as a result of this by giving them from what would have been used to pay the disbelievers whose women had migrated to the Muslims, and this was intended as a form of punishment.

The point here is that the implementation of *walā'* and *barā'* include burdens upon the Muslims – financial and otherwise – and these did not prove to be obstacles from abiding by the command of Allāh in disassociating from certain people and allying with others. Allāh is not in need of anyone, and everyone is in need of Him, and whoever fears poverty by abiding by the commands of Allāh should know that Allāh will take care of his provision and needs.

v) The Twelfth Verse:

We previously mentioned in the *hadīth* of 'Ā'ishah (may Allāh be Pleased with her) that the Prophet (peace be upon him) would test the women who would migrate to him, and he would accept her *bay'ah* if she accepted the conditions he laid down. Many other narrations clarify the implications of this *bay'ah*, and that they are contained in this verse of *'al-Mumtahanah.'* Umm 'Atiyyah (may Allāh be Pleased with her) said: "We swore allegiance to the Messenger of Allāh (peace be upon him), and he recited to us:

أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا

{***"…that they will not associate anything in worship with Allāh…"***}[29]

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[27] *al-Mumtahanah*; 11

[28] *'Sahīh al-Bukhārī'* (2733)

[29] *al-Mumtahanah*; 12

He also prohibited us from tearing at our clothes in grief…"[30] And this verse is known as the Verse of the Women's *Bay'ah*, and he (peace be upon him) would admonish the women and take their oath of allegiance. Ibn 'Abbās (may Allāh be Pleased with him) said: "I prayed on *'Īd al-Fitr* with the Messenger of Allāh (peace be upon him) and Abī Bakr and 'Uthmān, and all of them would pray before giving the sermon. The Prophet (peace be upon him) descended the pulpit, and it is as if I can still see him motioning with his hand for the men to sit down, and then moving between along with Bilāl towards the women while he recited:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ
اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

{***"O Prophet! When believing women come to you to give you the pledge that they***
will not associate anything in worship with Allāh, that they will not steal, that they
will not commit illegal sexual intercourse, that they will not kill their children, that
they will not utter slander, intentionally forging falsehood, and that they will not
disobey you in any good, then accept their pledge and ask Allāh to Forgive them,
Verily, Allāh is Forgiving, Merciful."}[31]

He then asked: **"Are you upon this?"** Only one woman replied to him, saying: "Yes, O Messenger of Allāh!" and al-Hasan[32] did not know who this woman was. So, he (peace be upon him) said: **"Give charity,"** and Bilāl lowered his garment and they began to place jewelry and rings in it."[33]

This is what I was able to present regarding the reasons and circumstances behind the revelation of the verses of *'al-Mumtahanah,'* and we will focus in the upcoming sections on the importance of reflecting over these verses in order to understand the application that they were revealed for, and I hope that Allāh makes it easy for me to present and clarify this in the remainder of the research.

- The Common Theme of the Chapter -

Indeed, the chapter of '*al-Mumtahanah*' is from the chapters that are the most uniform in terms of their subject matter, and this is because of a common theme that is present throughout the chapter. What truly makes this chapter effective is how the same concept is affirmed from different angles, such that its different verses are all structured around this one theme. It is not hidden from anyone who reflects even briefly over this chapter that it revolves around one common theme, and that is the theme of *walā'* and *barā'* - this theme around which all of the landmarks of the *'aqīdah* of *Tawhīd* revolve, and which all of the main points of the chapter are dedicated to clarifying, such that it laid out both the limits and implications of *walā'* and *barā'* with utmost clarity and eloquence. At the same time, it showed what the internal and external manifestations of *walā'* and *barā'* are in order to help combine internal faith with external signs of Islām.

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[30] *'Sahīh al-Bukhārī'* (4892)

[31] *al-Mumtahanah*; 12

[32] al-Hasan bin Muslim, the narrator of this *hadīth*

[33] *'Sahīh al-Bukhārī'* (4895)

The points in the chapter that highlight this theme are as follows:

1. The chapter begins and ends with the same issue: prohibiting *walā'* to the disbelievers.

2. The chapter mentions some of the other potential recipients of a person's *walā'*, and proceeds to negate and illustrate the foolishness of such relations due to their not befitting the believer - whether these relations are established with family members, tribes, or for financial reasons.

3. The chapter attaches great significance to the fine example of the application of the *'aqīdah* of *walā'* and *barā'* that is evident in the stand that Ibrāhīm (peace be upon him) took with his people, in addition to pointing out the exceptions to his actions that should not be followed. This shows that one should only follow someone in what conforms to the truth, even of the one being followed is a Prophet of Allāh and one of the Messengers of firm will and determination.[34]

4. The chapter places very precise guidelines regarding what the *Sharī'ah* places as exceptions to the prohibition in dealing with a specific group of the disbelievers who are disassociated from. This approach is taken in order to confirm in the hearts of the believers that these are mere exceptions to the original, clear cut, basic principle regulating the relationship between the camp of faith and the camp of *kufr*, and this could not have been made clearer.

5. This chapter confirms that the believers will always be tested, and the purpose of such tests is to sort out what is in their hearts. This is so that the good Muslims are distinguished as much as possible from the bad in this world in regards to their actions and words, and so that the Muslim society can feel safe and its secrets protected. The point is that the call to having *walā'* and *barā'* must involve clear and set manifestations in one's outer behavior, including one's words and actions. This chapter summarizes these manifestations in the conditions of the *bay'ah*, as we will show soon if Allāh Wills.

The common theme in this chapter of *'al-Mumtahanah'* is therefore not limited to simply mentioning one topic and leaving it at that. Rather, it mentions a common theme in a comprehensive and eloquent style that teaches us about this important pillar of our belief, such that one would not be exaggerating if he depended solely on the teachings of this chapter in learning and understanding all of the details of the *'aqīdah* of *walā'* and *barā'* in our great religion of Islām. I would not be exaggerating if I said that had Allāh not revealed upon the Muslims any other chapter from the Qur’ān regarding *walā’* and *barā’* besides this one, it would have sufficed them, and Allāh Knows best. [35]

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[34] One should not be confused into thinking that the Prophets of Allāh were upon even a bit of falsehood – we seek refuge with Allāh from this idea. Rather, what is meant is in regards to which of their *ijtihād*s the Revelation supported.

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[35] This wording is borrowed from *al-Imām* ash-Shāfi’i’s comments on the chapter of *‘al-‘Asr.’*

- 2 -

The Issues of *Walā'* and *Barā'* in *'al-Mumtahanah'*

The word *walā'* is linguistically derived from *al-walī*, which means nearness and closeness. A *walī* is one who loves, is intimate, and gives aide. *Walā'* means ownership, and a *mawlā* is the slave who is owned by another, and it means the one who loves and follows someone else. *Tawalī* is the act of taking another as a *walī*.[36]

The word *barā'* means to purify oneself of something, such as when one is cured of a disease. It also means to distance oneself from something.[37] So, the essence of *barā'* is distance and separation.

So, we can say that *walā'* and *barā'* are essentially the actions and words of the heart, tongue, and outer limbs that revolve around loving and aiding Allāh, His Messenger, and the believers, and distancing oneself from the disbelievers and their groups in all of this.[38] We pointed out in the previous section that the essence of *'al-Mumtahanah'* revolves around this belief, and this is what this section will focus on clarifying, where we will reflect on the verses of this chapter in order to extract from it the characteristics of the concept of *walā'* and *barā'*, and to know its proper position in the hearts that are filled with the *Tawhīd* of Allāh.

- The Complete Disavowal from the Disbelievers -

This chapter opened by confirming a fundamental issue, and that is the division of people into two groups: one that believes in Allāh, and another that disbelieves in Allāh, as Allāh Said: {***"O you who believe! Do not take not My enemies and your enemies as friends, showing affection towards them while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allāh, your Lord, if you have come forth to strive in My Path and to seek My good Pleasure. You show friendship to them in secret while I am Aware of what you conceal and what you reveal. And whosoever of you does that, he has indeed gone astray from the Straight Path."***}[39]

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[36] *'al-Qāmūs al-Muhīt'*

[37] *'al-Qāmūs al-Muhīt'*

[38] The author did not find any specific definitions for the terms *walā'* and *barā'*, even though the statements of the scholars are not far from what is mentioned. The reason for this might be that the issue of *walā'* and *barā'* is something that was so natural and firmly rooted in the hearts of the *Salaf* that they did not need to define it. This is similar to the case of *Hākimiyyah* and ruling by other than what Allāh revealed, as you will not find a comprehensive definition of this coming from the early generations due to its common acceptance, and Allāh Knows best.

[39] *al-Mumtahanah*; 1

Ibn Kathīr (may Allāh have Mercy upon him) said: "This is in reference to those polytheists and disbelievers fighting against Allāh, His Messenger, and the believers whom Allāh has commanded enmity and harshness against, and has forbidden alliance and friendship with."[40] So, this verse constitutes a clear prohibition from taking the disbelievers as *awliyā'*. It is important that we do not mistakenly take the descriptions of {***"…My enemy and your enemy…"***} and {***"…showing affinity towards them…"***} as the only aspects of the prohibition. This is because the enmity that is being referred to here is not limited to just the enmity associated with one who is fighting you militarily. Rather, it refers to complete enmity that originates from religious convictions, and the proof for this from the Qur'ān is:

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ

{***"Then We Said: "O Adam! Verily, this is an enemy to you and to your wife.""***}[41]

This is referring to Iblīs, and it is known that he was not involved in any military conflict with them.

Allāh also Said:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ
وَذُرِّيَّتَهُ أَوْلِيَاء مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

{***"And when We Said to the Angels: "Prostrate to Adam." So, they prostrated except Iblīs. He was one of the Jinn, and he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil exchange for the wrongdoers!"***}[42]

The point is that the term 'enmity' in the Qur'ān is far more general than military confrontations and whatnot. Therefore, it is not to be limited to the disbelievers who are at war with the Muslims. Such is also the case with {***"…showing affinity towards them…"***}, as the prohibition is not limited to what is described here. Rather, it is simply an example given of how *walā'* is generally manifested, and the point of mentioning it was to confirm the censure of those Muslims who showed *tawallī* of the disbelievers. It is as if the verse is saying: 'How can you take these enemies as *awliyā'*, and how can you show them affinity?' and Allāh Knows best.

Also, ponder over how this verse repeated the censure of those who showed this affinity in all its forms. It is known that the origin of affinity is the love in the heart,[43] and this might be why Allāh Said: {***"… You show friendship to them in secret…"***} despite the fact that the verse was revealed due to an outer action that took place, as we mentioned earlier in the story of Hātib and his writing to Quraysh to warn them of the advance of the Prophet (peace be upon him). So, this was an outer action of the limbs. In fact Hātib made Allāh a witness that his heart was sound in regards to Allāh and His Messenger, and the Prophet (peace be upon him) confirmed this, saying: **"As regards to him, he has told you the truth."** So, the reason for this wording of the verse might be that the actions of the limbs that indicate outer affinity for the disbelievers cannot emanate except from a heart that contains a blemish, and whose owner harbors some hidden affinity for them. This is proven by the fact that the Prophet (peace be upon him) did not object to 'Umar bin al-Khattāb (may Allāh be Pleased with him) saying: "O Messenger of Allāh, let me strike the neck of this hypocrite."

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[40] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/109)

[41] *Ta Ha*; 117

[42] *al-Kahf*; 50

[43] *'al-Qāmūs al-Muhīt'*

There is something to note here: when the *Sharī'ah* attaches a ruling to a specific condition and this condition is not something that can be measured precisely, the *Sharī'ah* then hangs this ruling on one's own assumption regarding the presence of this condition. For example, take the hardship that is a condition which allows for one to break his fast. It is a condition or element that cannot be precisely measured (i.e. it varies from person to person). Because of this, the *Sharī'ah* hangs the allowance of breaking fast on the person's own assumption as to whether or not this element of hardship is present. *Imām* Muhammad Abū Zahrah said: "And this is the difference between the *'illah* (reason) and the *hikmah* (wisdom). The *hikmah* is something that cannot be precisely determined, such as the hardship of travel, etc. However, the Legislator has included an element to the ruling that can be precisely determined, and that is the person's own assumption that the *hikmah* is present in any given situation."[44] This is the situation here: since the *'illah* of disbelief and hypocrisy is the presence of any type of inner love for the disbelievers, and this element that takes one from the fold of Islām is not something that can be precisely measured, the *Sharī'ah* attached this ruling with the assumption that this inner love exists from none other than a outer manifestation of affinity for the disbelievers.

Think about this, as it is a very important detail. Because of this, you find that the Prophet (peace be upon him) confirmed with the Revelation what Hātib had said regarding his own internal condition. However, he did not make this the excuse that prevented the punishment for apostasy from being carried out on him. Rather, he was excused for a specific reason that cannot be repeated for any other Muslim afterwards, and it was his virtue in Islām as the result of his participation in Badr. Since this excuse does not apply to anyone after the participants of Badr, the ruling thus returns to its original state, and I mean here the ruling that was suggested by 'Umar bin al-Khattāb and approved of by the Prophet (peace be upon him).

Based on this, concluding the verse with {***"…and whosoever of you does has gone astray from the Straight Path."***} constitutes the judgment of the *Sharī'ah* of one's inner state based on what he does externally, as *al-Imām* ash-Shātibī (may Allāh have Mercy upon him) said: "From here, the *Sharī'ah* considers the outer actions to be proof of what is on the inside. So, if one's outer condition is corrupt, his internal condition is judged to be the same. Likewise, if his outer condition is upright, his internal condition is judged to be the same. This is a general principle in *Fiqh* and the rest of one's daily dealings and experiences. In fact, looking at things from this point of view is very beneficial when it comes to every aspect of the *Sharī'ah*. The proofs to justify this are many, and it is sufficient that it is the method of judging the faith of the believer, the disbelief of the disbeliever, the obedience of the obedient, the disobedience of the disobedient, the virtue of the virtuous, and the faults of those who are criticized."[45]

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[44] *'Usūl al-Fiqh'* (p. 112)

So, the ruling that is extracted from this verse is the unrestricted prohibition from having internal affinity of the heart as well as external affinity for the disbelievers, and that their mere disbelief necessitates having enmity towards them (as in the forthcoming topics covered in the chapter), and that from the manifestations of outer affinity for the disbelievers is to assist them against the Muslims by way of opinion, advice, or guidance – no matter how much the doer claims to have a pure heart towards Allāh, His Messenger, and the believers. This is a ruling that is clear as day in this verse, and it is further clarified when looking at the situation in which it was revealed, as was covered in the story of Hātib.

It is no secret that when Hātib bin Abī Balta'ah (may Allāh be Pleased with him) wrote to the disbelievers to inform them, he knew of the purity of his heart towards the religion of Allāh, and he knew from Revelation that the Messenger of Allāh (peace be upon him) would be victorious in this battle since Allāh had given him the glad tidings of victory as far back as during the events of Hudaybiyah. Therefore, he was absolutely certain that his writing to the disbelievers would not affect the outcome of the battle in the least. Despite this, he was not forgiven from this treachery based on these excuses, and I do not think that anyone who carries out similar treachery has the same virtue in Islām that Hātib (may Allāh be Pleased with him) had, nor does he have the same certainty that his assistance and affinity to the disbelievers would not endanger the Muslims that Hātib had. So, where can these people escape from the disgrace of misguidance in light of {***"…and whosoever of you does has gone astray from the Straight Path."***}?

Since the prohibition from showing affinity to the disbelievers was done for the sake of purification, the chapter did not stop at distinguishing the Muslims from the disbelievers and pointing out their danger, such as in the verse:

إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاء وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ

{***"Should they gain the upper hand over you, they would behave to you as enemies and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve."***}[46]

Rather, the chapter proceeded to uproot the various falsities regarding *walā'* and *barā'* that usually involve the claim of fulfilling interests and repelling harm, such as:

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

{***"Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you, and Allāh is the Seer of what you do."***}[47]

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[45] *'al-Muwāfaqāt'* (1/164)

[46] *al-Mumtahanah*; 2

al-Imām al-Qurtubī (may Allāh have Mercy upon him) said: "When Hātib gave the excuse that he had children and relatives to care for, the Lord clarified that families and children will not be of the least benefit on the Day of Resurrection if an act of disobedience is carried out for their sake."[48] In fact, it is authentically related that these relatives for whose sake Allāh is disobeyed will return as a source of loss and distress upon the doer. So, how can it be logical to have *walā'* and love for someone who cannot even repel any harm, since affinity is not given except to those who can provide some benefit for the human being? Anything else would be nothing short of misguidance, and we ask Allāh to spare us.

- Open Disavowal from the Disbelievers is a Necessity of *Tawhīd* -

After resolving the intense situation in which Hātib bin Abī Balta'ah (may Allāh be Pleased with him) found himself in, the chapter moves on to put an end to the problem that caused it in the first place. This is from the peak of wisdom and benefit, since curing the symptoms of a problem without pulling it from the roots is pointless. Even though Hātib (may Allāh be Pleased with him) had an exceptional divine testimony as to the purity of his heart to remove the possibility of disbelief as well as his participation in Badr to bring about forgiveness of his mistake, this applies to nobody after him, especially since the chapter renders the excuse he gave to the Messenger of Allāh (peace be upon him) to be an invalid one. In fact, his apology is in and of itself the greatest proof that helping the disbelievers was a clear sign of disbelief and apostasy in the eyes of the Companions of the Messenger of Allāh (peace be upon him).

Reflect with me over his words: "I did not do this out of disbelief or apostasy, nor did I do it to choose disbelief after Islām." The point here is that the first verses that were revealed in regards to this situation are then followed by verses meant to cut off any path to future deviance in this regard, as well as to confirm the concept of complete *walā'* to Allāh and complete *barā'* from everything else. If it is not enough in confirming this principle to mention one situation it was revealed regards, the chapter then proceeds to further engrain it by way of a unique application in the form of the stand taken by the father of the Prophets (peace be upon him) with his people.

Let us reflect:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ *

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[47] *al-Mumtahanah*; 3

[48] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/51)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ * لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

{***"Indeed there has been an excellent example for you in Ibrāhīm and those with him when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh. We have rejected you, and there has started between us and you hostility and hatred forever until you believe in Allāh Alone," except the saying of Ibrāhīm to his father: "Verily, I will ask for forgiveness for you, but I have no power to do anything for you before Allāh." Our Lord! In You we put our trust, and to You we turn in repentance, and to You is our final Return. Our Lord! Make us not a trial for the disbelievers, and Forgive us, our Lord! Verily, only You are the Mighty, the Wise." Certainly, there has been in them an excellent example for you to follow for those who look forward to meeting Allâh and the Last Day. And whosoever turns away, verily Allāh is Rich, Praiseworthy."***}[49]

al-Imām al-Qurtubī (may Allāh have Mercy upon him) said: "When Allāh prohibited *walā'* to the disbelievers, He mentioned the story of Ibrāhīm (peace be upon him) and that part of his life story is his disavowal from the disbelievers. So, the intended meaning is that we should imitate him and follow him in this except for his seeking forgiveness for his father."[50] And *al-Hāfidh* Ibn Kathīr (may Allāh have Mercy upon him) said: "This means that there is a fine example for you to follow in Ibrāhīm and his people, except in regards to Ibrāhīm seeking forgiveness for his father."[51]

And this story in which Allāh has commanded us to imitate His Prophet and his believing followers must be pondered over deeply and thoroughly due to its significant meaning and effective style, and this is made evident as follows:

i) The Obligation of Announcing the Heart's Disavowal from Kufr

We already saw in the story of Hātib that the reason behind his being censured was his outer actions that implied a deviated heart and internal love for the disbelievers. And since the chapter was confirming the prohibition from this, it would only make sense that it would oppose the open affinity for the disbelievers that is often accompanied by inner affinity by requiring the external declaration of one's disavowal and hatred of them to relay what should be present internally.

This opposing action is most appropriate since the heart will either be busy with the love of Allāh or the love of His enemies. So, if the first is the case, the motivation is present to openly declare this in word and deed. If this motivation is there and no obstacles to it are present, the natural course of action will be to openly manifest the love of Allāh in word and deed. Likewise, the opposite is also true, since open affinity for the disbelievers in word and deed without coercion is the result of both the weakness of the heart's motivation to love

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[49] *al-Mumtahanah*; 4-6

[50] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/51)

[51] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/112)

Allāh and the presence of an obstacle to openly manifest that love. Each of these elements constitutes a severe danger, since firm love for Allāh will be absent only from the heart that is preoccupied with other than Allāh, and this love is a type of *shirk*. Likewise, any obstacle that cages the love of Allāh in the heart and prevents it from being openly manifested and declared constitutes a deficiency in the heart's love of Allāh.

As for the one whose heart is secure in its love of Allāh, there is nothing that can hold it back from openly manifesting and declaring this love in word and deed, just as practiced by Ibrāhīm (peace be upon him). This is why a man is not judged to be a Muslim if he refuses to say *lā ilāha illā* Allāh, because whoever has faith settle firmly in his heart and has no obstacles to this declaration will have nothing to hold him back from making it openly, and he will not be judged to be a Muslim without making this verbal declaration.

Ponder over the words of *Shaykh al-Islām* Ibn Taymiyyah (may Allāh have Mercy upon him): "The conclusion is that the complete faith of the heart necessitates outer actions to coincide with it, without a doubt. There is no way the heart can have complete faith without outer actions."[52] He then quoted Abī Thawr's reply to the *Murji'ah*, saying: "Know – may Allāh have Mercy upon you and me – that faith is the acceptance of the heart, the statements of the tongue, and the actions of the limbs. This is because there is no dispute between the scholars that a man who says 'I bear witness that Allāh is One, and that what the Messengers came with is true,' and acknowledges all of the divine laws, then says: 'My heart does not accept any of this, and I do not believe in any of it' that he is not a Muslim, and that if he says: 'The Messiah is Allāh,' and denies Islām, then says: 'My heart does not accept any of this' that he is a disbeliever due to his open declaration of this. So, if verbal acknowledgement without acceptance of the heart does not make him a believer, and acceptance of the heart without verbal acknowledgement does not make him a believer, he is not a believer unless he accepts with his heart and acknowledges with his tongue…"[53] This also includes the actions of the limbs.

The point here is that the presence of firm faith and its necessary components in the heart – such as the love and *walā'* that originate from the heart – is impossible without the outer manifestation of all of this in word and deed. This is the reason for the Qur'ānic encouragement to imitate Ibrāhīm (peace be upon him) and his believing followers in their statement to their people: {***"Verily, we are free from you and whatever you worship besides Allāh. We have rejected you…"***} Ibn Kathīr said: "Meaning, we have disbelieved in your religion and ways,"[54] and this outer declaration is obviously done in the form of words spoken by the tongue.

ii) The Obligation of Having Enmity and Hatred for the Kuffār

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[52] *'Majmū' al-Fatāwā'* (7/130)

[53] *'Majmū' al-Fatāwā'* (7/242)

[54] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/112)

And this is obvious in his saying: {***"…and there has started between us and you enmity and hatred forever…"***}[55] And this verse is a point of confusion for some people due to their misinterpretation that it encourages the initiation of hostility towards others. In truth, this is a false interpretation, and it would not deserve to be addressed were it not for the fact that it is widespread amongst many of the Muslims. The reality of the issue goes back to the opening verses of the chapter, where Allāh describes the disbelievers as {***"…My enemy and your enemy…"***}[56] Allāh has confirmed the description of this enmity as first coming from the disbelievers, and He described this enmity as being first directed towards Allāh, and He based various injunctions to the Muslims on this. *Shaykh* Muhammad 'Atiyyah Sālim said: "And what seems apparent – and Allāh Knows best – is that this order is in place for a *Shar'ī* and linguistic purpose, and it is to show that the person's enmity towards Allāh is the original cause of all of this and is much more despicable than any other enmity, and this is why it was placed first. And its despicableness is in that they worshipped other than their Creator, thanked other than their Provider, and belied the Messengers of their Lord and harmed them."[57]

Allāh then Says: {***"…and have driven out the Messenger and yourselves because you believe in your Lord Allāh!"***}[58] to confirm that the disbelievers' enmity to the Muslims is for no other reason than that they believed in Allāh. This confirms that they were the ones who initially became enemies to Allāh, and this is the proper sequence of events when it comes to the enmity between us and them. So, the believers did not initiate enmity or transgression against anyone, just as Allāh did not initiate anything towards His servants except guidance and mercy. When this misguided group rebelled against its Creator and dealt inappropriately with Him – as in the authentic *hadīth* – justice would require that they would be responded to in a similar fashion. Because of this, the saying {***"and there has started between us and you enmity and hatred forever…"***}[59] is nothing but an equal response, since this enmity and hatred is solely religious, and is therefore completely praiseworthy. It must also be shaped by the guidelines of the *Sharī'ah* such that no portion of it occurs for personal reasons, and this is clear when looking at exactly what it is that ends this enmity, where Allāh describes the situation of Ibrāhīm (peace be upon him): {***"…until you believe in Allāh alone…"***} The fact that this is the point at which there ceases to exist any enmity confirms that it is solely religious in nature, and it is as if the verses are saying to the Muslims: 'Is it not true that these people to whom you show affinity are the enemies of Allāh who have disbelieved in Him? Are they not your enemies who have expelled you from your lands and families and wealth for no other reason than your belief in Allāh? Is it not true that if they were to gain the upper hand over you, they would slaughter you and harm you with their words and actions? Are these not the same people who became enemies to Allāh, His Messengers, and Prophets beforehand, including Ibrāhīm (peace be upon him) and his people when they called them to *Tawhīd*? Did they not respond to them by threatening to stone them to death and burn them alive while they were calling them to Allāh and asking for the sins of those they assumed to be believers to be forgiven? Did he not declare his *barā'ah* from them as soon as he came to know of their enmity to Allāh simply for the sake of his Lord, and not for any personal motive? So, how can you then show *walā'* for these people in your hearts, words, and actions? Follow the way of your father Ibrāhīm and openly declare your *barā'ah* from the *kuffār* themselves just as you declared your *barā'ah* from *kufr*.

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[55] *al-Mumtahanah*; 4

[56] *al-Mumtahanah*; 1

[57] *'Adwā' al-Bayān'* with the completion of Muhammad 'Atiyyah Sālim (5/317)

[58] *al-Mumtahanah*; 1

[59] *al-Mumtahanah*; 4

iii) Conditioning the Soul to be Patient upon Harm for the Sake of Allāh

Truly, the word of *Tawhīd* which categorized the people into the two groups of believer and disbeliever is the element that is behind tribulation, purification, gradual entrapment, and delusion. As for the tribulations and purification of the ranks, this is for the believers from whom Allāh brings forth true servitude by making their *Tawhīd* sincere and pure of all personal desires and worldly gains, such that the one who submits for a worldly reason is distinguished from the one who submits out of love for Allāh alone. As for the gradual entrapment and delusion, this is for the disbelievers whom Allāh sometimes allows to harm His believing servants in order to delude them into thinking that they are upon something, such that they increase in the sin that will be a cause of their punishment in the Hereafter as a reward for their aversion to the guidance and commandments of Allāh in this world.

There is no doubt that the harm of the disbelievers to the Muslims increases in severity in accordance with how strongly the Muslims declare from the depths of their hearts their love and singling out of Allāh. It was therefore appropriate that after the noble verse directe us to imitate Ibrāhīm (peace be upon him) in declaring our disavowal from the disbelievers in word and deed and beginning to hate them, it would then direct the Muslims to making the necessary preparations to face the harm that would come as the result of this declaration, and this is all put in beautiful sequence.

It then says: {***"Our Lord! In You we put our trust, and to You we turn, and to You is the final return. Our Lord! Make us not a trial for the disbelievers, and Forgive us, our Lord! Verily, only You are the Mighty, the Wise."***}[60] So, these are the characteristics of patience, and this is the proper preparation for the conflict. *al-Imām* al-Qurtubī (may Allāh have Mercy upon him) said: "{***"Our Lord! In You we put our trust"***}: This is from the supplication of Ibrāhīm (peace be upon him) and his companions. It has also been said that the believers knew to say this, i.e. that they disavowed themselves from the disbelievers and placed their trust in Allāh; {***"In You we put our trust"***}: we depended; {***"and to You we turn"***}: we returned; {***"and to You is the final return"***}: to you is the return in the Hereafter; {***"Our Lord! Make us not a trial for the disbelievers"***}: do not give our enemies authority over us such that they would assume themselves to be upon the truth and be put to trial because of this. It was also said that it means do not give them authority over us such that they would put us to trial and torture us; {***"Forgive us, our Lord! Verily, only You are the Mighty, the Wise."***}"[61] So, these verses combine the most beautiful examples of humility and servitude to Allāh, such that entire books can be written about them. However, I will simply point out the following:

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[60] *al-Mumtahanah*; 4-5

[61] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/52)

1. **The preparation of reliance (*tawakkul*),** and this is extremely relevant to the subject of the chapter. When the believers declared their *barā'ah* from the disbelievers by expressing their enmity to them from one angle and cutting off any means to *walā'* to them from another because of *walā'* to the disbelievers not bringing about any benefit or warding off any harm, it was only appropriate that they turn their reliance from being on their own power or ability to that of Allāh's because of their lack of control over their own benefit and harm. So, when they declared *barā'ah* from the disbelievers as well as from their power and ability, there remained none to rely on except Allāh. So, they combined the praiseworthy *barā'ah* from the Creation with the praiseworthy *tawallī* of the Creator, and this is the strongest and firmest pillar which the believer can lean on. Reflect on this, as it is of immense beauty and benefit.

2. **Turning to Allāh and returning to Him,** as turning to Allāh is a manifestation of servitude with which one worships and serves Him in this world, and returning to Him is the return to Him in the Hereafter. So, their saying: {***"to You we turn, and to You is the final return"***} is the peak of certainty from this small group of believers in the Saying of Allāh: {***"Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you, and Allāh is the Seer of what you do."***}[62]

   So, when they became certain that the final return would be to Allāh and that no wealth or family would help them, they cut themselves off from these worldly obstacles and did not turn to them. They instead returned to their Lord in a state of humility and submission, relying on His Greatness, and seeking the means of honor and establishment with Him. So, it is the same to Him whether the Creation exists or doesn't exist, as Ibn Kathīr said regarding the meaning of this verse: "We rely on You in everything, and we have submitted our affairs to You and left things up to You."[63]

3. **The preparation of supplication,** since this form of worship is the best and most important provision for he who seeks to traverse this path – the path of *barā'ah* from *kufr* and its people – no matter what threats they put forth. Since the believer knows his own weakness and fears that the customs and habits he sees around him will blemish the essence of *Tawhīd* in his heart, he finds no option but to supplicate to Allāh to drive this evil away from him. So, ponder over this great *adab* in supplicating that was established for us by Ibrāhīm (peace be upon him) and was Pleasing to Allāh as an example and leader: {***"Our Lord! Make us not a trial for the disbelievers and Forgive us, our Lord! Verily, only You are the Mighty, the Wise."***}[64] This supplication combines their affirmation of Allāh's lordship and their need for Him to Forgive their sins. However, when they presented this request, they were not greedy with Allāh, saying: 'O Allāh, do not test us or put us to trial.' They did not say this because this is not up to them. It is up to Allāh alone, as He Knows

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[62] *al-Mumtahanah*; 3

[63] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/112)

[64] *al-Mumtahanah*; 5

best what is in the best interests of His servants. Rather, they made the request of the one who fears for himself; one who is at the mercy of his master; one who fears that he will be tested to the point that he cannot bear, and will not be able to remain firm upon the truth. So, they fear that their feet will slip after they had been firm, and they do not care after this if their bodies are injured for Allāh. It is as if they are saying:

*If it is my misfortune that you harmed me * Then I am joyous that you even thought of me…*

And:

*If the words of my envier make you happy * Then an injury is painless if it pleases you…*

So, this is the supplication to Allāh out of concern, need, and *barā'ah* from every ability and power except that of Allāh. Mujāhid said: "It means: 'Do not punish us by their hands or by a punishment from You, such that they would say that if we were upon the truth, we would not have been harmed like this.'"[65] So, their only real concern was in regards to the truth being uppermost, not whether their bodies would be sacrificed for Allāh. Their greatest desire was victory for the truth no matter what the cost, and the greatest thing they feared was that the truth would be drowned out and that the people of falsehood would give victory to their falsehood in a way that would confuse the people. This is the peak of dedication and devotion in serving the truth and giving victory to the Word of Allāh. So, reflect…

4. **The Names of Allāh that apply to this situation**, and this is also uniquely appropriate since the fear of the disbelievers being victorious over the Muslims is a situation in which one feels a sort of humility and weakness that would lead him to call out to Allāh as 'the Mighty' (*al-'Azīz*). Ibn Kathīr said: "{***"Verily, only You are the Mighty"***} means that nobody needs anything else when seeking Your help, and You are {***"the Wise"***} in Your Words, Actions, Legislations, and Ordainment."[66] After their supplication and request, they affirmed that Allāh is Mighty by nature, and they do not attribute might to anyone but Him, and He is the Wise in the *barā'ah* from the disbelievers that He commands them with in the *Sharī'ah*, as well as the various types of trials and tribulations He Ordains in order to make clear that this supplication of theirs was not being made out of opposition to his command or Ordainment. Rather, it is a call of worship from the humble and weak to the One who is Mighty and Wise, and this is most relevant to the theme of this scenario.

iv) The Purpose of Having Walā' and Barā'

After the chapter presents examples to be taken from the behavior of Ibrāhīm (peace be upon him) with his people and emphasized the exact point in which he should be imitated in this, the verses then come to confirm this point of imitation, and it is his disavowal from the disbelievers and his feelings of religious enmity and hatred for them. It did this in order to bring the Muslims up to the loftiest aims and goals of faith in imitating him and taking him as an example. Allāh Said: {***"Certainly, there has been in them an excellent example for you to follow for those who look forward to meeting Allāh and the Last Day. And whosoever turns away, then verily, Allāh is Rich, Praiseworthy."***}[67]

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[65] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/112)

[66] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/113)

Ibn Kathīr (may Allāh have Mercy upon him) said: "And this confirms what has come before, and the exception from this has already been mentioned, since this great confirmed example is the most appropriate to follow."[68] It might be that the emphasis in the previous verse was in clarifying what should be imitated, while this next verse came to affirm the importance of this imitation. So, the {***"Certainly"***} was included to emphasize this.

The verse then directly proceeds to present the purpose of this imitation, and this is an indication that the issue of imitation is not something optional. Rather, it is a necessary method for he who seeks to meet Allāh in the Hereafter in the proper state.

The verse then points out that doing otherwise will bring about nothing but clear loss, as is clear in the threatening tone in His Saying: {***"…And whosoever turns away, then verily, Allāh is Rich, Praiseworthy."***} The *tawallī* (turning) here is referring to turning away from the commands of Allāh in general, and it can also mean the *tawallī* (turning) to the disbelievers and having *walā'* to them.[69] The relationship between the theme of the verse and Allāh being Rich and Praiseworthy is beautiful for the one who ponders, as the issue of *tawallī* of the believers for Allāh and *barā'ah* from the disbelievers is not because Allāh needs this from His Creation. He is Sublime and far Above this, and Allāh is Rich in and of Himself, and no act of disobedience from the sinners can harm Him, and no act of obedience from the obedient can benefit Him. He is Praiseworthy in and of Himself, and is described as being voluntarily Generous. So, He is not in need of anyone else, and He is Lofty in His Highness.

In actuality, the threatening tone is clear in this verse just as it is clear in the rest of the Qur'ān in regards to those who turn away from the commands of Allāh after they have been relayed to him, and to those who turn away from the Guidance of Allāh after he has been guided. So, there is no escape or success for the servant in the Hereafter except through *tawallī* of Allāh and His group from the believers, and by having *barā'ah* from His enemies and cutting off all relations to them no matter what worldly interests are lost in doing so.

v) Apportioning One's Walā' and Barā'

The one who reflects over the choice of Ibrāhīm's story as an example in the subject of *walā'a* and *barā'* and the exception that this noble verse presented when it comes to imitating him will see that it contains a precise point that should be focused on due to its significance, and this is that Ibrāhīm (peace be upon him) had two qualities combined in him. The first was confirmed and supported by the Revelation, and this was his *barā'ah* from the disbelievers. The second was Ibrāhīm's promise to make *istighfār* for his father, and this was rejected by the Revelation as something he should be imitated in. The point to focus on here is that Ibrāhīm's mistake in this action that was rejected by the Revelation did not prevent him from being praised and ordered to be imitated for his other actions. This is an indication that a single person can have qualities within him that are both praised and condemned in the *Sharī'ah*, and the presence of the latter does not prevent *tawallī* to this person under the claim that he should only have the former. Of course, this only applies if the individual is a Muslim.

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[67] *al-Mumtahanah*; 6

[68] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/113)

[69] *'Adwā' al-Bayān'* (5/332)

Based on this, an important concept is established in regards to *walā'* and *barā'*: one should properly apportion his love and *walā'* when it comes to any given Muslim individual. This should be such that if a person is confirmed to generally have faith, he then has a host of rights due to him because of this minimum level of faith, amongst which is the obligation of having *walā'* and love for him for Allāh's sake, and this is something that is common for all who have even the slightest level of general faith ascribed to them. The signs of this ascription are outer signs with which the servant enters into the protection of Allāh, as in the *hadīth* of Anas bin Mālik in which the Prophet (peace be upon him) said: **"The one who prays our prayer, faces our *Qiblah*, and eats our slaughtered meats: that is the Muslim who is under the protection of Allāh and His Messenger. So, do not betray Allāh by betraying those under His protection."**[70] And Allāh Said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللّهِ فَتَبَيَّنُواْ وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

{***"O you who believe! When you go in the Path of Allāh, verify the truth and say not to anyone who greets you: 'You are not a believer,' seeking the perishable goods of the worldly life."***}[71]

And from the things that strengthen this bond is *walā'* that is established upon brotherhood in faith despite words and actions that might emanate from the person that do not reach the level of *kufr*. *Shaykh al-Islām* Ibn Taymiyyah (may Allāh have Mercy upon him) said: "Rather, brotherhood in faith remains even in the presence of sins, just as in the verse about retaliation:

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ

{***"…But if the killer is forgiven by the brother of the killed against blood money, then adhering to it with fairness…"***}[72] [73]

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[70] *'Sahīh al-Bukhārī'* (391)

[71] *an-Nisā'*; 94

[72] *al-Baqarah*; 178

[73] *'al-'Aqīdah al-Wāsitiyyah'*

And the *Shaykh*, the *'Allāmah* Ibn Uthaymīn (may Allāh have Mercy upon him) explained this, saying: "This means that the brotherhood between the believers is to be confirmed even in the presence of sins. So, the fornicator is the brother of the chaste, the thief is the brother of the one he stole from, and the killer is the brother of the one he killed."[74] This love and *walā'* then varies in degree in accordance with the actions this individual does that are in accordance with the *Sharī'ah*, and it might be that you even have some *barā'ah* and hatred for him due to the actions he does that go against the *Sharī'ah*. So, it is possible to have both love and hate for Allāh's sake towards the same individual, in the sense that you have love and *walā'* for him due to his obedience, and you have hatred for him and *barā'* from his acts due to his disobedience. Likewise, a single individual can have within him the qualities of piety and immorality, *sunnah* and innovation, faith and hypocrisy, etc. (this is all in regards to immorality, innovation, and hypocrisy that do not take one out of Islām). Ponder with me over the *hadīth* of 'Abdullāh bin 'Amr in which the Prophet (peace be upon him) said: **"There are four characteristics that would make one a true hypocrite if he combined all of them, and would make him have a characteristic of a hypocrite if he had one of them until he abandons it: if he is trusted, he proves treacherous; if he speaks, he lies; if he promises; he breaks his promise; and if he disputes, he transgresses."**[75] Also, when Abī Dharr insulted a man by way of his mother, the Prophet (peace be upon him) said: **"O Abā Dharr, did you insult him by way of his mother? Indeed, you are a man who has some *jāhiliyyah* in him."**[76] And *al-Imām* al-Bukhārī titled the chapter under which he placed this *hadīth*: 'Chapter: Sins Are from *Jāhiliyyah*, and Do Not Eject One from Islām Unless They Constitute *Shirk*.'[77] This action that is ascribed to *jāhiliyyah* came from one whose faith is undisputed – Abā Dharr (may Allāh be Pleased with him) – and despite this, he possessed both disobedience and obedience within him, just as the previous *hadīth* presented the possibility of both hypocrisy and faith. The examples of this are many, and we intended here simply to present some of them.

The point here is that we can see the concept of apportioning our *walā'* and *barā'* based on the style in which the story of Ibrāhīm (peace be upon him) with his people is presented while simultaneously using the proper *adab* with this Prophet of Allāh (peace be upon him) since Allāh clarified his excuse, and there is nothing for us to feel except complete *walā'* to our father Ibrāhīm (peace be upon him) after the point of confusion was clarified and the second verse confirmed the obligation of imitating him, as mentioned earlier. We simply wanted to clarify this point due to the fact that we are in dire need of this today with our brothers since there is no perfection for anyone after the Prophets, and the Revelation has ceased. There is no longer a way to know what a person's internal state is, and we are limited in our judgment to what we see on the outside.

- The Reason for the Enmity between the Muslims and the Disbelievers -

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[74] *'Sharh al-'Aqīdah al-Wāsitiyyah'* (p. 580)

[75] *'Sahīh Muslim'* (58)

[76] *'Sahīh al-Bukhārī'* (30)

[77] *'Sahīh al-Bukhārī'*; Chapter 22 of *'Kitāb al-Īmaan'*

The chapter did a wonderful job of clarifying the points of dispute and enmity with the disbelievers, as it confirmed at its beginning that the underlying enmity towards these people is because of their enmity to Allāh. It also clarified that worldly relations and interests do not bring about any benefit or ward off any harm that the Muslims should worry about when declaring their *barā'* from them. So far, all of this is in regards to disavowal and dissociation. However, the chapter then takes a unique turn in clarifying the reason for this enmity, and this is in the verse:

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ

{***"Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh is Able, and Allāh is Forgiving, Merciful."***}[78]

Here, this verse shows that the issue is not simply one of making *barā'* from the disbelievers and leaving it at that. Rather, it touches upon the scenarios of both the presence and absence of this religious enmity in the sense that if this religious enmity towards *kufr* is present, there should be *barā'ah* and no affinity, and if the religious enmity ceases to exist due to their submission to the Religion of truth, there should be affinity and no *barā'ah*.

The style of the chapter in presenting this issue is very unique since this verse comes after six consecutive verses that, one after another, fire up the Muslims against the enemies of Allāh and their enemies, and cut off any possible avenue that could lead to affinity for the disbelievers. So, this verse flips the issue on its head in that it instills a solid hope within the believers that this enmity can one day turn into affinity, since when {***"Perhaps"***} comes from Allāh, it is meant in the sense of confirmation (*ta'kīd*).[79] And here, the question begs to be asked: how can this enmity turn into affinity?

The answer is in the verse: {***"…and Allāh is Forgiving, Merciful."***} He Forgives the disbelief and polytheism of the past for those who become Muslims, and He covers them with His Mercy and by guiding them to Islām, "…because the affinity that emerges is because of the disbelievers being guided, and to be guided is a gift from Allāh."[80] Therefore, it becomes etched into our souls that *walā'* and *barā'* revolves solely around one thing: religion. So, no matter what personal and worldly disputes and conflicts exist, they all go under our foot merely by the *kāfir* accepting Islām.

Reflect with me over an example of this during the events of the conquering of Makkah. Here, we have Hind bind 'Utbah – the one who mutilated the corpse of the leader of the martyrs and uncle of the Messenger of Allāh (peace be upon him), Hamzah (may Allāh be Pleased with him) – coming on the day Makkah was conquered as a Muslim giving her *bay'ah* to the Messenger of Allāh (peace be upon him). So, all personal factors faded away in the face of the word of *Tawhīd*, and the *walā'* based on faith took precedence over all worldly and personal issues. These events befell the Messenger of Allāh (peace be upon him) himself so that he would teach his nation that there is no place for bitterness or personal conflict when it comes to the rights of Allāh, and that the whole issue revolves around the rejecting and affirming – *barā'* and *walā'* – that is established by this phrase: *lā ilāha illā* Allāh.

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[78] *al-Mumtahanah*; 7

[79] *'Adwā' al-Bayān'* (5/322)

[80] *'Adwā' al-Bayān'* (5/322)

Since this is the case, it is only fitting that the verse attribute all guidance to the Ability of Allāh, and this is in the verse: {***"…and Allāh is Able…"***} Ibn Kathīr (may Allāh have Mercy upon him) said: "This means that He is Able to do anything of combining between opposing things. So, He can join between the hearts after there was only enmity and harshness between them, causing them to become united and in agreement." In fact, look to what is even more amazing than this of what Islām does to the hearts when *walā'* is firmly tied into *lā ilāha illā* Allāh. For example, in the *hadīth* in which Abū Sufyān (may Allāh be Pleased with him) said to the Prophet (peace be upon him): "O Prophet of Allāh, I will give you three things." The Prophet (peace be upon him) said: **"Yes."** Abū Sufyān said: "I have the best and most beautiful of the Arab women, Umm Habībah bint Abī Sufyān, to who I will marry you." The Prophet (peace be upon him) said: **"Yes."** He then said: "And Mu'āwiyah to use as a scribe under your command." The Prophet (peace be upon him) said: **"Yes."** He then said: "And that you command me to fight the disbelievers just as I used to fight the Muslims." The Prophet (peace be upon him) said: **"Yes."**[81] So, this was the Muslims' enemy of yesterday who had now joined the party of Allāh, and his loyalty to the disbelieving enemies of Allāh had now switched to *barā'ah* from them and a desire to make war on them. What had changed about Abū Sufyān on the day Makkah was conquered that caused this transformation? It was Islām, and nothing else.

There is something to note here, and it is that presenting the issue in the aforementioned manner serves to motivate the Muslims to spread the message of Islām and strive to guide humanity, even if they are their enemies. Despite the fact that Allāh's glad tidings that their fathers, mothers, and sons would enter into Islām, and that their enmity would turn into affection and brotherhood by their entering into Islām despite the fact that they were the ones who were previously seeking to attack the Islāmic call in order to prevent its rise and spread - despite the fact that these glad tidings were given to the first generation of Muslims, this hope in others entering Islām will never cease so long as Allāh is Able, Forgiving, and Merciful. So, while we are in the midst of dissociating and having religious enmity, we should simultaneously strive to relay the message of *Tawhīd* in a manner that is pure and free of all personal issues. And is the concern of Islām anything but this?

- Guidelines in Dealing with the Disbelievers -

The generation of the Companions (may Allāh be Pleased with them) was a unique generation that heard in order to obey, was commanded in order to submit, and was forbidden in order to avoid, and they did not hesitate in implementing the injunctions of the revealed verses in the best and most complete manner possible.

We already mentioned the reason behind the revelation of the verse regarding the story of Asmā' bin Abī Bakr (may Allāh be Pleased with her) and her mother, where she came to visit her during the peace treaty between the Messenger of Allāh (peace be upon him) and the disbelievers of Quraysh. So, she gave Asmā' a gift of jewelry, and Asmā' did not want to accept it from her until she went to the Messenger of Allāh (peace be upon him) and mentioned this to him. Truly, this is the peak of submission and concern for the commands of Allāh in cutting off polytheism and disbelief and its people no matter what relationships and connections are involved. This is when Allāh revealed:

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[81] *'Sahīh Muslim'* (2501)

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ * إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن
دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُوْلَئِكَ هُمُ الظَّالِمُون

{***"Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity. It is only as regards those who fought against you on account of religion and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers."***}[82]

These two verses symbolize a practical *Shar'ī* methodology in dealing with the disbelievers, and we must stop here and extract the guidelines it contains.

i) The Peaceful Disbelievers

We already mentioned in the reasons of revelation how Qutaylah (the mother of Asmā') visited her daughter as a polytheist, and how she was kind to her by giving her a gift, and how Asmā' asked the Prophet (peace be upon him) how to deal with her, leaving one to conclude that the Companions understood the issue of *barā'ah* from the disbelievers to be complete and unrestricted. So, this verse was revealed to clarify the issue very precisely. It described the peaceful disbelievers with certain qualities that give the Muslims room to deal with them in the daily affairs of life, and it is clear that the goal in this is to give an opportunity to present Islām to this group of people for whom guidance is hoped due to their not fighting the Muslims – all the while maintaining the religious enmity that is mandated due to their mere disbelief.

The verse specifically described these peaceful disbelievers as those who avoid fighting the Muslims and expelling them from their homes. So, Allāh made an exception from the general rule when it comes to dealing with them. Ibn Kathīr said that this applies only to their women and weaklings,[83] while al-Qurtubī said that this applies to all who do not show hostility to the Muslims and do not fight them.[84] al-Qurtubī (may Allāh have Mercy upon him) concluded that this verse is clear cut as opposed to those who claimed that it is abrogated with the Verse of the Sword, and this is the opinion of the majority of the scholars of *Tafsīr*, as he mentioned. This opinion was also supported by *Shaykh* Muhammad 'Atiyyah Sālim in his completion of *'Adwā' al-Bayān.*[85] And the truth is that the claim that it is abrogated is weak, especially since the verse does not contradict other verses that have been claimed to abrogate it, and because reality shows that this group still exists, and because the principles of the *Sharī'ah* obligate dealing with fairness and justice. So, whoever remains upon his religious enmity and does not reach the point of raising the sword against the Muslims will be responded to with hatred of the heart and religious enmity without any armed transgression. So, having hatred of the heart is a way of fulfilling the rights of Allāh, and holding back from fighting them is a way of dealing with them fairly and justly because they have done the same.

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[82] *al-Mumtahanah*; 8-9

[83] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/115)

[84] *'al-Jāmi' li Ahkām al-*Qur'ān' (18/53)

There remains one issue that came to mind, and it is that the principles of the *Sharī'ah* support the dissociation between us and the disbelievers, and that it is obligatory to limit ourselves to the restrictions laid down by it and to not exceed them, and whoever reflects over the story of Asmā' with her mother – and the strongest opinion is that this was the reason behind the revelation of the verse – will notice that this exception is limited to the disbelieving relatives of the Muslim. The texts of the *Sharī'ah* strengthen this conclusion, including the aforementioned *hadīth* of Asmā', as well as the verse:

وَإِن جَاهَدَاكَ عَلى أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا

{***"But if they strive to make you join in worship with Me others that of which you have no knowledge, obey them not, and behave with them in the world kindly…"***}[86]

This verse is in regards to the parents. Also, notice that *al-Imām* al-Bukhārī (may Allāh have Mercy upon him) titled the chapter under which he placed the aforementioned *hadīth* of Asmā' with her mother: 'Chapter: Being Kind to Parents Who Are Polytheists,' and this is from his immense intelligence, since he limited himself to the narrated exception to the general principle in dealing with the disbelievers, that principle being dissociation and *barā'ah.* The clear reason behind this exception is the hope that the disbelieving relatives of the Muslim will accept Islām when they are exposed to the softness and calmness meant to bring their hearts closer, especially since it is from one's nature to be motivated to seek to guide them. Based on this, it seems – and Allāh Knows best – that one would be properly cautious and playing safe in limiting this exception to his relatives, especially the parents, in order to cut off the possibility of exceeding the proper limits with the disbelievers, and in order to limit oneself to textual proof, and in order to act in accordance with the rest of the texts and principles, and Allāh Knows best.

ii) The Hostile Disbelievers

This is the second group of the disbelievers, and it is not allowed to have *walā'* to them in any way whatsoever. We previously mentioned this prohibition, but this verse came to emphasize it from one angle and to clarify the manifestations of their hostility from another angle.

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[85] *'Adwā' al-Bayān'* (5/323-325)

[86] *Luqmān*; 15

As for the manifestations of this hostility, they are three:

1. **Fighting the Muslims,** and this is seen in the phrase {***"those who fought against you on account of religion"***}.[87] *al-Imām* al-Qurtubī said: "I.e. that they strove against you because of religion,"[88] and this specification of religion is understood to generally be the case. In other words, any fighting that takes place between the Muslims and the disbelievers is fighting in which it is forbidden to ally with the disbelievers.

2. **Expelling the Muslims from their homes,** and this is seen in the phrase {***"and have driven you out of your homes"***}.[89] This began with the polytheists' original expulsion of the Muslims from Makkah, and includes any group of the disbelievers onward who expel and drive out the Muslims from their lands. One thing to note here is that expelling the Muslims from their lands is one aspect of raising the word of falsehood in these lands and allowing the disbelievers to have authority in them, and this is all contrary to the *Shar'ī* goals of raising the Word of Allāh uppermost.

3. **Helping others to expel Muslims from their lands,** and this is seen in the phrase {***"and helped to drive you out"***}.[90] *al-Imām* al-Qurtubī said: "I.e. that they cooperated with others in driving you out."[91] This is a way of showing how great an evil is by way of describing a lesser evil. In other words, if it is forbidden to ally with the disbelievers who help others to simply expel the Muslims from their lands, it would make sense that the prohibition would be even more severe from allying with those who cooperate in killing Muslims and violating their honor, because the sacredness of blood and honor is greater than the sacredness of homes and lands and wealth. So, reflect over this, as much of the aggression against the Muslims that we witness today fits this description, and there is no might or power except with Allāh.

So, if the characteristics of the disbelievers who wish to be at war with the Muslims are as described above, it would be nothing short of extreme injustice for the Muslim to have *walā'* to the disbeliever who is drowning in such crimes, "and what injustice can there be that is worse than a person allying with the enemies of his nation, and the enemies of Allāh and His Messenger?"[92] The Muslim should be aware that when the term 'injustice' (*dhulm*) is used in the Qur'ān, it can imply one of many meanings, one of which is *kufr*.

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[87] *al-Mumtahanah*; 9

[88] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/55)

[89] *al-Mumtahanah*; 9

[90] *al-Mumtahanah*; 9

[91] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/55)

[92] *'Adwā' al-Bayān'* (5/323)

- Distinguishing the Individuals in the Muslim Society -

We can say that the purpose of the aforementioned verses is to distinguish the Muslim camp from the disbelieving camp, and drawing the limits in the interaction between the two. However, is it enough in strengthening the ranks of the Muslims to distinguish the external group, or should there also be distinction made between the individuals within the Muslim ranks to determine who has the minimum requirements of faith to make them eligible for *walā*? This chapter presents for us two examples of this process of distinction of the individuals within the Muslim society, and we will review them here:

i) Examining and Testing

Indeed, responsibility and obligation is always accompanied by the process of purification and examination. This is a concept emphasized in this blessed chapter's verse regarding the testing of the emigrants. So, the responsibility of *hijrah* to the Prophet (peace be upon him) and *Dār al-Islām* must be accompanied with some type of test to determine the level of sincerity in the intentions of the *muhājir*. This is clear in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنفَقُوا وَلَا جُنَاحَ
عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا
مَا أَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

{***"O you who believe! When believing women come to you as emigrants, examine them. Allāh Knows best as to their faith. Then, if you ascertain that they are true believers, do not send them back to the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. But, give the disbelievers that which they have spent to them. And there will be no sin on you to marry them if you have paid their dowry to them. Likewise, do not hold the disbelieving women as wives, and ask for that which you have spent, and let them ask back for that which they have spent. That is the Judgment of Allāh. He judges between you, and Allāh is Knowing, Wise."***}[93]

al-Imām al-Qurtubī (may Allāh have Mercy upon him) said: "When the Muslims were commanded to stop having any *walā'* to the polytheists, this also included that the Muslims should leave the lands of *shirk* for the lands of Islām. Since marriage was one of the strongest forms of *walā'*, this verse clarified the ruling on the migration of women."[94] In truth, this verse contains many important lessons in regards to the issue of *walā'* and *barā'* that we should stop and reflect over. I will not dig too deeply into the *Fiqhī* details regarding marriage, as this is all explained in its proper place in the books of *Tafsīr* and *Fiqh*.

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[93] *al-Mumtahanah*; 10

[94] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/55)

In the section on the reasons of revelation, we already discussed that Allāh revealed a verse commanding the Prophet (peace be upon him) to test the believing women who had made *hijrah*, and that their test was in the Verse of *Bay'ah* according to the opinion of 'Ā'ishah (may Allāh be Pleased with her) – and there is no contradiction between her opinion and the others. However, reflection over this verse leads one to ask an important question: why was this testing exclusive to the women, and not the men?

al-Hāfidh Ibn Hajar reported from *al-Imām* at-Tabarī and Ibn Abī Hātim that 'Abd ar-Rahmān bin Zayd bin Aslam narrated that if a woman from the polytheists would get angry with her husband, she would say: "By Allāh, I will migrate to Muhammad." So, the verse regarding the testing of the women was revealed.[95] This is because when the men migrated, they then had many responsibilities immediately piled onto their shoulders such as *Jihād* and giving victory to Islām, and these things were in and of themselves a form of testing.[96] This is supported in the Prophetic *Sunnah*, as 'Ā'ishah (rda) said: "O Messenger of Allāh (peace be upon him), is there *Jihād* that is obligatory upon the women?" The Prophet (peace be upon him) said: **"Yes, they are obliged with a *Jihād* in which there is no fighting: *Hajj* and *'Umrah.*"**[97] The point is that the *Sharī'ah* placed certain obligations upon women to balance out other obligations not fitting for them that were placed only upon men. So, this is why the verse tested the women either by extracting an oath from them or accepting their *bay'ah* as we already mentioned in the reasons behind the revelation of this verse. And this test was in regards to an outer action by which this new female emigrant was confirmed to generally be a believer, and therefore deserve the same loyalty, assistance, and brotherhood that is given to any Muslim. Based on this, we can also generally say that anyone who displays the outer signs of Islām and faith deserves loyalty and assistance simply due to the fact that he is a Muslim.

Since the faith and migration of the believing woman would naturally lead to the annulment of her marriage to her disbelieving husband from who she migrated, it is from the completeness of the *Sharī'ah* that it also tended to the corresponding marriages in the Muslim society and purified them of anything that would be unfitting of those who had made *barā'ah* from every aspect of *kufr*. So, the command came for the Muslims to separate from their disbelieving wives. Here is a beautiful point that could be considered a hidden wisdom in the command to test the believing female migrants. If this woman who believed and migrated was not tested, the Muslims would not have noticed her, and she might have been too shy to present herself for marriage due to the doubts people would have that she was doing this for a worldly reason. Keep in mind that this is a woman who migrated from *Dār al-Kufr* to *Dār al-Islām* seeking the reward of Allāh, let alone that she would not want to humiliate herself by searching for a new husband after having left her first one. So, the command to test these women also served the purpose of alerting the Muslims that these female newcomers were in need of those who would protect them by way of marriage, and this could be implied in the verse: {***"And there will be no sin on you to marry them if***

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[95] *'Fath al-Bārī'* (9/629)

[96] *'Adwā' al-Bayān'* (5/327)

[97] *'Sunan Ibn Mājah'* (2901)

you have paid their dowry to them."}[98] And this condition to pay the dowry shows that there was no attempt to take advantage of their situation by bypassing their dowries. So, if this was the case in offering to marry these women, it would be most appropriate to come with the command to separate from the disbelieving wives in order to complete one's *barā'* from *kufr* from one angle and to make room for these new potential wives to come along from another angle.

Indeed, this was all part of the process of cleansing the Muslim society from the disbelievers in order to make way for the believers, especially in the homes and families of the Muslims that were meant to produce true believing men. Then came the commands and injunctions for the Muslims to clean up their material connections by annulling their old marriages and initiating new ones in order to not make material issues an obstacle to the process of purification. So, the clear solution and command is in the verse:

وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ * وَإِن فَاتَكُمْ
شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُم مِّثْلَ مَا أَنفَقُوا وَاتَّقُوا اللَّهَ الَّذِي
أَنتُم بِهِ مُؤْمِنُونَ

{***"…and ask for what you have spent, and let them ask back for what they have spent. That is the Judgment of Allāh. He judges between you, and Allāh is Knowing. And if any of your wives have gone from you to the disbelievers and you have an accession, then pay to those whose wives have gone the equivalent of what they had spent. And fear Allāh in Whom you believe."***}[99]

It is as if the verse did not leave any room for excuses from ending one marriage and beginning another, such as the claim of fear of losing one's wealth. Since the Muslims were commanded to return the dowries of the migrating women to their previous husbands from the disbelievers, and they had no guarantee that the disbelievers would in turn pay back the dowries owed to the Muslims for the wives they had separated from, this verse came to relieve them by financially compensating them from the treasury of the Islāmic state. So, the issue was bigger than the dowry of a woman or the loss of a wife, and maybe the one who reflects over this will see the connection between this whole scenario and the command to have *taqwā* of Allāh to be clear and beautiful.

ii) Bay'ah

Indeed, the test of the past that involved *hijrah* to the Prophet (peace be upon him) was a specific event in history, and the specific rulings that it involved that were particular to the migration from Makkah to Madīnah have ceased based on the *hadīth* narrated from him (peace be upon him): **"There is no *hijrah* after the conquering (of Makkah). Rather, there is *Jihād* and the intention for it."**[100] However, the need to distinguish the people and to establish a number of active manifestations by which one can tell who does and doesn't deserve loyalty and aide is something that will exist as long as there remains a group of Muslims on Earth.

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[98] *al-Mumtahanah*; 10

[99] *al-Mumtahanah*; 10-11

[100] *'Sahīh Muslim'* (1864)

From this, the role of the next verse of the chapter becomes clear: {***"O Prophet! When believing women come to you to give you the pledge that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any good, then accept their pledge and ask Allāh to Forgive them, Verily, Allāh is Forgiving, Merciful."***}[101]

This verse lays out the active method that is necessary for the Muslim or the new emigrant to abide by, and I do not say this only in regards to the one who migrates from Makkah to Madīnah. Rather, I am referring to the one who migrates from *kufr* to Islām, and from sin to obedience and submission. This is the *hijrah* that will never cease, and which the *Mustafā* (peace be upon him) was referring to when saying: **"The *muhājir* is the one who abandons what Allāh has forbidden."**[102] So, the style in which the chapter moves from the details of a specific event to the general concepts associated with it is quite a unique one, as it is easy to dwell on something as an event of the past and to use that as an excuse for not following its implications. Yet, what excuse remains for the one who has had a unique Qur'ānic methodology of *hijrah* to Allāh upon the way of His Messenger of Allāh (peace be upon him) laid out for him in this chapter? In other words, the concept of *walā'* and *barā'* that has been emphasized revolves around one issue: religion.

There are certain signs that allow those who have adopted this concept to recognize each other, and this is where the role of the conditions of this *bay'ah* emerges in making these signs evident. The conditions of this *bay'ah* are clear to all, and the characteristics of whoever ascribes to this belief are also clear. Therefore, the issue revolves around the presence of the minimum level of faith which makes one deserving of core loyalty based on this faith. This is emphasized in other parts of the chapter, just as it is emphasized in the first condition of the *bay'ah*: {***"that they do not associate partners…"***} After this, people vary in their faith – either increasing or decreasing – in accordance with how strongly they abide by the other conditions of the *bay'ah*. So, the more a Muslim abides by the conditions of this *bay'ah*, the more *walā'* he deserves. Likewise, whenever he has a shortcoming in fulfilling one or more conditions of this *bay'ah* while still maintaining the core of faith, he deserves whatever *walā'* and *barā'* is in accordance with what he has left off, just as previously reviewed in the section regarding properly apportioning one's *walā'* and *barā'*.

To properly understand this concept is crucial in knowing how to deal with other Muslims, especially in our times in which it is rare to find a Muslim who has not fallen into a mistake, and in which we are most in need of holding firmly to the bond of *walā'*.

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[101] *al-Mumtahanah*; 12

[102] *'Sahīh al-Bukhārī'* (9)

- A Great Principle Regarding Dissociation from the *Kuffār* -

As we have shown, this chapter has sufficiently clarified the issue of *walā'* and *barā'*, and the one who ponders over its verses and some of its more minute details might think to himself that he has strayed far from the original concept that the chapter came to confirm. This is despite the fact that, as we previously mentioned, this mighty chapter is tied together by one common theme in a unique style that emphasizes this lofty Qur'ānic principle, where Allāh Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

{***"O you who believe! Take not as friends the people who incurred the wrath of Allāh. Surely, they have been in despair to receive any good in the Hereafter just as the disbelievers have been in despair about those in graves."***}[103]

This verse ties the beginning of the chapter to its end, and some of the scholars of *Tafsīr* interpreted this to be a form of emphasis and confirmation that regarding the disbelievers in general after the chapter began in regards to a specific group of them, namely Quraysh. Ibn Kathīr (may Allāh have Mercy upon him) said: "Allāh forbids us from having *walā'* to the disbelievers at the end of the chapter just as He did at its start. So, He Said: {***"O you who believe! Take not as friends the people who incurred the wrath of Allāh…"***}, i.e. the Jews, the Christians, and the rest of the disbelievers who have earned Allāh's anger and curse and deserve to be expelled from His Mercy. So, how can you show them *walā'* and take them as close friends and companions?"[104] Some of the scholars of *Tafsīr* took the opinion that this verse is referring specifically to the Jews, considering that they were the ones exclusively described as being cursed in the Noble Qur'ān, such as in the verse:

غَيرِ المَغضُوبِ عَلَيهِمْ

{***"…not the way of those who earned Your wrath…"***}[105]

Based on this, they say that the verse builds up towards a new meaning whose aim is to cut off any hope from the believers in seeking to establish close relations with this category of disbelievers, the Jews.[106] The truth is that even though the Jews were specifically cursed, this description is not exclusive to them in the Qur'ān. For example, the hypocrites and polytheists are also described with this:

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[103] *al-Mumtahanah*; 13

[104] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/131)

[105] *al-Fātihah*; 7

[106] *'Adwā' al-Bayān'* (5/331)

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ
وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

{***"And that He may punish the hypocrites and polytheists - men and women - who think evil thoughts about Allāh. For them is a disgraceful torment, and the anger of Allāh is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination."***}[107]

So, it is more likely that the disbelievers as a whole are being referred to here. However, there is a small point that should be noted, and it is that the anger of Allāh upon the Jews and their likes was the result of their turning away from the guidance and truth after it was presented to them, and it is as if the wording used in the verse was meant as a subtle warning to the believers from exposing themselves to the anger of Allāh by turning way from the commands and prohibitions presented in this chapter, just as the Jews and their likes did. This is a very significant warning from following in the footsteps of these people, especially since {***"Surely, they have been in despair to receive any good in the Hereafter,"***}[108] i.e. the rewards and pleasures of the Hereafter,[109] {***"…just as the disbelievers have been in despair about those in graves."***}[110] i.e. just as the disbelievers deny that their dead will be resurrected, or just as the disbelievers who have died are devoid of hope, their graves are devoid of all good since hope has been cut off that they will repent.[111]

In truth, this chapter ended with this verse in order to summarize everything that had been mentioned regarding this great principle – the principle of *walā'* and *barā'* – and Allāh indicated the point of separation, and it is the clear and open dissociation from the disbelievers. The verse sufficiently combined between this dissociation and the *walā'* that is due to Allāh, His Messenger, and the believers in that it focused deeply on the combination between these two opposites, and the connection between *walā'* and *barā'* is firmly entrenched in the hearts of any believer after reading this chapter.

So, this verse constitutes a lofty principle which states: 'Beware - O believers who have *walā'* to Allāh and His group – from having *walā'* to these disbelievers who have earned the anger of your Master, as this would be the road that would cut you off from all good,' and Allāh Knows best.

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[107] *al-Fath*; 6

[108] *al-Mumtahanah*; 13

[109] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/131)

[110] *al-Mumtahanah*; 13

[111] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/132)

- 3 -

The Chapter's Methods of Teaching *Walā'* and *Barā'*

We have touched upon the most outstanding issues of *walā'* and *barā'* that were presented in this noble chapter. It utilizes a method of forcing one to look at the deviations present in the environment that have caused the feet of the Muslims to slip, as well as the confusion that has befallen some in their mixing up of different rulings. Therefore, it is incumbent upon us to reflect over this method in teaching the issue of *walā'* and *barā'* so that we can then use the same method in planting its seed in the hearts of the believers today. In the following section, we will point out some of the most noteworthy aspects of this unique Qur'ānic method. So, pay attention:

i) Incitement

The method of incitement is very often used in this chapter by its presentation of a number of realities and reminding the believers to whom these realities are being addressed, and this Qur'ānic method is generally used when stirring up zeal and encouragement to engage in actions that involve sacrifice for the sake of Allāh, such as *Jihād*, etc. And since *walā'* and *barā'* relies on cutting off certain relations with the Creation and sole dedication to the Lord of the worlds, the need arises to build up the necessary enthusiasm to properly handle its burdens by way of this incitement, and this method is used in the following places in the chapter:

1. **The call to the believers,** since this chapter began with a call to the people of faith using the most beloved description of them: {***"O you who believe!"***} Ibn Kathīr (may Allāh have Mercy upon him) said that 'Abdullāh bin Mas'ūd (may Allāh be Pleased with him) said: "If you hear Allāh Saying {***"O you who believe!"***}, you should listen closely, as it will either be followed by a command to do something good or a prohibition from doing something bad."[112] So, it is as if the call with this description is an indication to the listener that submitting to a command and ceasing from a prohibition are from the characteristics of the believer. In other words, abandoning a command and engaging in a prohibition are not from the characteristics of the believer, and is in fact from the characteristics of the disbeliever. This is sufficient as an incitement for the one whose heart is firmly engrained with *lā ilāha illā* Allāh.

2. **Pointing out the despicable characteristics of the *kuffār,*** and from these characteristics is the disbelief that they are upon. So, this includes both general characteristics and characteristics that are specific to a particular group of them. From the general characteristics that are in and of themselves reasons to have enmity to them is their enmity towards Allāh, as He Said: {***"...My enemy and your***

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[112] *'Tafsīr al-Qur'ān al-'Adhīm'* (1/489)

enemy…"}[113] This means that the mere fact that they carry the trait of disbelief is enough of a reason to make *barā'ah* from these people and to separate from them, let alone avoid having love and affinity for them. From the specific characteristics mentioned is Quraysh's transgression against the Prophet (peace be upon him) and the believers in expelling them from Makkah, as Allāh Said: {***"…and have driven out the Messenger and yourselves because you believe in Allāh, your Lord!"***}[114] Ibn Kathīr said: "This is in addition to the previous incitement to have enmity for them because they expelled the Messenger of Allāh (peace be upon him) and his Companions due to their aversion to the *Tawhīd* and pure worship of Allāh that they were upon."[115] Even though this expulsion occurred between Quraysh and the Messenger of Allāh (peace be upon him), the same ruling applies to all disbelievers afterwards who take the same stance in oppressing the believers and expelling them from their homes, as is the case today. And we have already touched upon how this chapter made the act of expelling the believers or assisting in doing so to be a factor in prohibiting *walā'* to such people.

3. **Pointing out how the disbelievers want no good for the Muslims,** as the verses enlighten us to something else, where Allāh Said: {***"…and they desire that you should disbelieve."***}[116] Here, Allāh exposes the falsehood these people are upon and the enmity they hide so that the Muslims would be aware that any external enmity they see from them is not something abnormal on their part. Rather, it is a reflection of the internal enmity that is engrained within them. Ibn Kathīr (may Allāh have Mercy upon him) said: "I.e. that they are always seeking to prevent any good from reaching you. Therefore, their enmity to you is both external and internal. So, how can you then have *walā'* to the likes of such people? And this is incitement to have enmity towards them, as well."[117]

4. **Reminding of the Hereafter,** as the Hereafter is the hope of the Muslim. From the methods of the Qur'ān is to encourage one to stick to obedience and abandon sin in hopes of meeting Allāh in a way that Pleases Him. We find this here: {***"…for those who look forward to meeting Allāh and the Last Day."***}[118] Ibn Kathīr (may Allāh have Mercy upon him) said: "This Saying of Allāh is an incitement to this (i.e. to imitate Ibrāhīm) for every believer in Allāh and the Hereafter."[119]

ii) Coupling Opposite Concepts

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[113] *al-Mumtahanah*; 1

[114] *al-Mumtahanah*; 1

[115] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/110)

[116] *al-Mumtahanah*; 1

[117] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/111)

[118] *al-Mumtahanah*; 6

[119] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/113)

The chapter of *'al-Mumtahanah'* is also unique from other chapters in that it uses the method of presenting a concept that should be implemented, followed by an example of application of that concept, followed by further clarification through presenting and warning from its opposite. This is from the strongest methods in emphasizing a concept since it causes the one reflecting over the chapter to end his reflection with the concept firm in his heart. Here, we present some examples of the use of this method in the chapter:

1. The chapter began by prohibiting *walā'* to the disbelievers in a specific situation, as mentioned in the story of Hātib bin Abī Balta'ah (may Allāh be Pleased with him). It then presented an active example in the story of Ibrāhīm (peace be upon him), and just like there was a warning in the first scenario regarding the behavior of Hātib in external *tawallī* of the disbelievers despite his sincerity of heart towards Allāh and His Mesenger, there was also a warning in the second scenario regarding the behavior of Ibrāhīm towards his disbelieving father despite his sincere heart towards Allāh and the excuse of misinterpretation that is mentioned in more than one place in the Qur'ān.

   The point is that this presentation of two examples helps in distinguishing between the truth and falsehood, learning what is praiseworthy from what is blameworthy, and learning what to follow and what to avoid. A noteworthy point is that despite the fact that the second scenario took place with one of the Prophets of firm resolve and the first scenario took place with a Companion who had participated at Badr and was forgiven along with his entire group by Allāh, they were still criticized and admonished. This makes one realize the gravity of the issue regarding which both scenarios were presented.

2. The chapter then returned to generalize the concept of dissociation from the disbelievers by presenting two examples: the first example is that of the disbelievers who {***"fought not against you on account of religion and did not drive you out of your homes"***}, and it gave permission to be kind to this category. The second example is that of the disbelievers who {***"fought against you on account of religion, and have driven you out of your homes, and helped to drive you out"***} on the other hand, and it forbade kindness to be shown to them. This is the clearest way to distinguish between two things, as it is said that the best way to know something is to know it's opposite.

3. The chapter also presented the opposing concepts of *hijrah* to Allāh and *hijrah* for a worldly reason, and this is included as a fundamental part of the Verses of Testing. In fact, there is no meaning for these tests without it. There is an interesting point to mention here, and it is that since the *hijrah* for worldly reasons is so low and insignificant, it was not mentioned directly in this verse. Rather, it is something that is discovered when looking at the purpose of the testing, which was to make sure that their intention in migrating was purely for the sake of Allāh. So, reflect.

4. The chapter presented the assumption of the disbelievers that their dead would not be resurrected as opposed to the ruling of Allāh that the disbelievers will not obtain any reward or pleasure of the Hereafter. This is a form of equal punishment, as His Saying: {***"…just as the disbelievers have been in despair about those in***

graves"}[120] shows that when they concluded that their dead would never be brought back and made to stand in front of Allāh, He caused them to {***"despair to receive any good in the Hereafter"***},[121] i.e. Allāh ruled that their hope in any good in the Hereafter would be cut off, and this is pure justice and wisdom.

So, these are some of the places in which this chapter presented opposing concepts in order to make them clearer and to not leave for the Muslim any excuse after the Messengers have delivered their message. So, praise be to Allāh who has made us from those whom this great Book is addressing.

iii) The Explanation of the Sunnah

The Prophetic *Sunnah* is the twin of the Noble Qur'ān, and it is its equal in being a proof and source of legislation. Allāh Said:

وَمَا يَنطِقُ عَنِ الْهَوَى * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

{***"Nor does he speak from desire. It is only an Inspiration that is inspired."***}[122]

And the Prophet (peace be upon him) said: **"Indeed, I was given the Book and its equal with it."**[123] And the chapter of *'al-Mumtahanah'* includes some of the best examples of the mutual relationship between the explanation of the Qur'ān and that of the *Hadīth*. Here, we will present two of these examples that exemplify this completion and that play a great role in teaching the concepts in this chapter by way of their using the two forms of Revelation to complete each other. So, let us reflect:

1. The first example is in regards to the issue of the *hijrah* of the believing women and returning them to the disbelievers. We already mentioned that one of the conditions of the treaty between the Prophet (peace be upon him) and the polytheists of Quraysh was that any Muslim who escaped from Quryash to the Prophet (peace be upon him) would be sent back, and this was general to both the men and women. However, since the woman has limited control and needs a *walī* to for some of her affairs, and since Islām dominates and is not dominated over, the Qur'ānic revelation came to take the women out of this ruling that was initially established in the *Sunnah*. Ibn Kathīr (may Allāh have Mercy upon him) said, after speaking about this condition in the Hudaybiyah treaty: "Based on this narration, this verse came to specify the ruling found in the *Sunnah*, and this is from the best examples of this. Some of the *Salaf* considered that it was abrogated."[124] And *al-Imām* al-Qurtubī (may Allāh have Mercy upon him) said: "Most of the scholars say that this verse came to

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[120] *al-Mumtahanah*; 13

[121] *al-Mumtahanah*; 13

[122] *an-Najm*; 3-4

[123] *'Sunan Abī Dāwūd'* (3988)

[124] *'Tafsīr al-Qur'ān al-'Adhīm'* (8/117)

abrogate what he (peace be upon him) had previously agreed on with Quraysh."[125] So, the revelation of the Qur'ān and that of the *Sunnah* complete and complement each other. Since it is the *Sunnah* that usually clarifies and specifies the generalities in the Qur'ān, the fact that the Qur'ān fulfilled this role here shows how important and crucial this matter was in the context of faith and *walā'*. The point here is that the texts of both types of Revelation – the Qur'ān and the *Sunnah* – both fulfilled their roles in teaching this issue in the manner mentioned above.

2. The second is another shining example of the complete agreement between the texts of the Qur'ān and the Prophetic *Sunnah*. Reflect with me over the *hadīth* of 'Ubādah bin as-Sāmit (may Allāh be Pleased with him) – and he was one of the participants in Badr, and he was one of those present during on the night of the *bay'ah* at 'Aqabah – in which he said: "The Prophet (peace be upon him) said to a group of his Companions who were around him: **"Pledge to me that you will not associate partners with Allāh in anything, and you will not steal, and you will not commit illegal sexual intercourse, and you will not kill your children, and you will not intentionally forge falsehood, and they will not disobey in anything good. So, whoever of you fulfills these conditions, his reward is with Allāh. Whoever of you falls short in any of this and is punished in this life, this will serve as an expiation for him, and whoever of you falls short in any of this and this is hidden by Allāh from the people, he is under the Mercy of Allāh – if He wants, He will punish him or spare him."** So, we gave *bay'ah* to him upon this."[126]

   Reflect over the conditions of this pledge placed upon the men, and compare it to the conditions of that placed upon the women: {***"O Prophet! When believing women come to you to give you the pledge that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any good, then accept their pledge, and ask Allāh to Forgive them."***}[127] In fact, another version of the *hadīth* of 'Ubādah bin as-Sāmit says: "We were with the Prophet (peace be upon him), and he said: **"Will you not give me your *bay'ah* that you will not associate anything with Allāh, and you will not commit illegal sexual intercourse, and you will not steal?"** And he then recited the verse regarding the women…"[128] This is a clear indication of the similarity and agreement in the conditions of the two pledges – the pledge of the men and that of the women – and this agreement between the two is from the most beautiful examples of the complementary nature of the Qur'ān and *Sunnah*. Can it be any other way when they both emanate from the same shining lamp?!

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[125] *'al-Jāmi' li Ahkām al-Qur'ān'* (18/57)

[126] *'Sahīh al-Bukhārī'* (17)

[127] *al-Mumtahanah*; 12

[128] *'Sahīh al-Bukhārī'* (4894)

iv) Placement of the Names of Allāh at the Ends of the Verses

The one who reflects over the verses of this chapter will find – just as he finds when reflecting over the other chapters of the Qur'ān – an interesting connection between the events around which these verses revolve and the Names of Allāh that cap each verse. This gives the meaning of the verse strength and relevance, since it shows that this legislation comes from He who Knows His Creation and is Wise in His rulings and legislations. Here, we will present some examples of this:

1. The verse: {***"…while I am Aware of what you conceal and what you reveal. And whosoever of you does that, he indeed has gone astray from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you, and Allāh is the Seer of what you do."***}[129] In these verses, Allāh informs His believing servants that He is privy to all of their actions – apparent and hidden – just as He is privy to the condition of their enemies and their hidden motives. He also informs that He will delay the final judgment regarding the two groups until the Day of Resurrection, and it was therefore appropriate to include {***"and Allāh is the Seer of what you do"***} in order to reassure the believers that these commands and injunctions were coming from One with complete Knowledge, Awareness, and Sight of all of their actions, and they should therefore not hesitate in submitting to His commands despite the difficulty in dissociating from some groups of the people.

2. The verse {***""Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, only You are the Mighty, the Wise."""***}[130] The Names of Allāh 'the Mighty' (*al-'Azīz*) and 'the Wise' (*al-Hakīm*) are strongly appropriate when supplicating, and this is because the believers in such a state have cut themselves off from others and have turned completely towards Allāh. They seek honor only from Him, and he is therefore the Mighty who is not in need of anyone else, and they acknowledge His complete Wisdom in the legislations and tests He chooses for them. We already covered this, and I merely wanted to mention it due to its relevance to this section.

3. The verse {***"And whosoever turn away, then verily, Allāh is Rich and Praiseworthy"***}[131] repels the notion that Allāh is in need of His Creation. Rather, He is Rich and everyone is in need of Him. No act of obedience will benefit Him, and no sin or disobedience can harm Him. So, He is Rich in His Self and Praiseworthy in His Attributes, and this is also extremely relevant to the subject at hand.

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[129] *al-Mumtahanah*; 1-3

[130] *al-Mumtahanah*; 5

[131] *al-Mumtahanah*; 6

4. The verse {***"…and Allāh is Able, and Allāh is Forgiving, Merciful…"***}[132] opens the door to hope in the Mercy and Forgiveness of Allāh, as Allāh turns the hearts and is Able to turn them away from disbelief. So, if He pushes one of His slaves to have faith, he then receives a share of His Forgiveness and Mercy, and his Islām erases the disbelief that came before it, and the slave enjoys the pleasure of certainty after he was suffering from the anxiety, suffocation, darkness, and uncertainty of disbelief. This is also displayed in the verse {***"…then accept their pledge, and ask Allāh to Forgive them. Verily, Allāh is Forgiving, Merciful…"***},[133] as this is a door to vast forgiveness that is open to the one who seeks to turn away from *kufr* and dissociate it from it, and to instead put on the gown of faith and have *walā'* to its people. His past sin and disbelief do not prevent him from this good or turn him away, as Allāh is vast in His Forgiveness and Mercy. So, the connection between His Names of 'the Forgiving' (*al-Ghafūr*) and 'the Merciful' (*ar-Rahīm*) is very clear.

5. The verse {***"…and Allāh is Knowing, Wise…"***}[134] relates to all of the rulings that were presented in the verses describing the testing, especially since they entailed cutting off existing relations and forming new ones, and this included the possibility of losing one's wealth and family. So, it was necessary to make the hearts of the believers firm by reminding them that these commands were coming from One who Knows what is best for His Creation, and One who is Wise in choosing what to test them and put them to trial with.

So, these are some of the examples of the unique Qur'ānic method that helped firmly teach the concepts and rulings in this chapter, and there is no doubt that there is much more to look at for he who wishes to reflect further. However, I will stop here since I have made my point of showing the unique methods utilized by this noble chapter.

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[132] *al-Mumtahanah*; 7

[133] *al-Mumtahanah*; 12

[134] *al-Mumtahanah*; 10

- Conclusion -

In what was presented above, we saw that the chapter of *'al-Mumtahanah'* is truly the chapter of *walā'* and *barā'*. I do not exaggerate when I say this, and I do not say it simply to lend validity to what has been presented in this research. Rather, this is the conclusion that one has no choice but to come to after we dissected each bit of the chapter in detail. The point is that there is not a single verse or part of this chapter except that it swims in the ocean of *walā'* and *barā'* – whether this involves beliefs, words, or actions. I will list below the most important benefits of this chapter, and they are as follows:

1. *Walā'* and *barā'* are from the issues of belief that were tended to by the Madīnan chapters of the Qur'ān as much as the Makkan ones, with the distinction that the Madīnah chapters go into detail regarding the rulings related to the issue of *walā'* and *barā'*.

2. The determining factor when it comes to *walā'* and *barā'* is religion and nothing else. So, there is no consideration given to familial relations, material interests, or genetic/marital ties. Rather, it is allowed to give weight to these factors only after the presence of faith-based *walā'*. As for the man who remains upon *kufr*, there is no close tie, connection, or honor for him.

3. It is crucial to guide those being brought up upon this religion to closely imitating the best of Allāh's Creation – the Prophets, Messengers, and those who followed in their footsteps – and to not deviate from their path or innovate something new in regards to it, and this is so that the same success and Pleasure of Allāh would be attained by them.

4. One must properly understand the concept of properly apportioning his *walā'* and *barā'*, and that one person can have within him faith and sin, Islām and indecency, obedience and disobedience, etc. So, one should be shown *walā'* in accordance with how much he follows the truth, and *barā'ah* should be made from the falsehood that he has been afflicted with. It is not permissible to remove the core *walā'* that a person who has general faith deserves due to his shortcomings in more secondary matters.

5. One should completely rely on Allāh and not place reliance on any but Him, and should be assured that what is with Allāh is better than the *dunyā* and what is in it.

6. One should be certain that the temporary strength and victory the disbelievers seem to have is nothing but a form of gradual entrapment for them and a way to cleanse the ranks of the believers. So, one should not be deceived by the falsehood they are upon and become shaky in regards to what Allāh has given him of the truth.

7. One should know the *Shar'ī* guidelines when it comes to dealing with both the peaceful and hostile disbelievers in order not to be excessively harsh against the first group without justification or too lenient with the second based on his desires.

8. One should make a firm and sincere intention to make *hijrah* to Allāh and His Messenger (peace be upon him) by properly following him, and one should constantly renew and strengthen this intention until his meeting with Allāh.

9. One should enter into a *bay'ah* with the Messenger of Allāh (peace be upon him) for *Tawhīd* and obedience, and should be certain that Allāh is Forgiving and Merciful towards those who occasionally slip, feel remorse, repent, and turn towards Him. This *bay'ah* is the distinguishing sign of the Muslims by which they recognize each other and establish ties of loyalty, *walā'*, and assistance.

10. One should not long for what the disbelievers have, and this is because they are the enemies of Allāh who have earned His anger, they have nothing to look forward to except loss in this world and the next, and they will be prevented from the pleasures of the Hereafter. So, having any *walā'* to them is the epitome of loss.

11. One should be extremely cautious of violating the limits placed by the belief in *walā'* and *barā'*, as this can very well lead to one exiting the Religion and falling far into the abyss of hypocrisy and disbelief. It should be noted that this violation can take place by way of the heart, the tongue, or the outer limbs, or all of them together.

These are the most important points that were brought up during the course of this research, and there are many other details that will not be mentioned here for the sake of time. In truth, the best way to properly understand the concepts in this chapter is to go back and recite this chapter with an open heart and a reflective mind, with certainty and submission to the command of Allāh. Let is try to comprehend what it is trying to say and seek refuge with Allāh from Satan, and then pore over its verses and injunctions while asking ourselves: where are we when it comes to this verse? Where are we when it comes to this command or prohibition? Where are we in relation to these two groups, and which of the two groups are we closest to – the group of Allāh and His aided *awliyā'*, or the accursed enemies of Allāh…?

In conclusion, I ask Allāh to make this an accurate and successful presentation, and I make Allāh a witness that whatever truth and good is in it is from Him and by His leave alone. Likewise, whatever opposes this is from my own mistake and from Satan, and Allāh and His Messenger are free from it, and I am free from it and regret it and take it back, and is nothing but the result of the efforts of one who is prone to mistakes. In any case, it is the Mercy of Allāh that we hope for and whose shade we rest under in our attempt to submit to the commands of Allāh with full reflection over His Book and understanding of its meanings. However, where are the aspirations and actions from mere wishes and hopes?

I ask Allāh the Mighty to Forgive us our mistakes, rectify our words, and accept our actions as He is the best One to ask and have hope in, and may peace and blessings be upon our Prophet Muhammad, his Household, and Companions.

Wasīm Mahmūd Fathullāh